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A History of St. George's Church
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I.



St. George's Church

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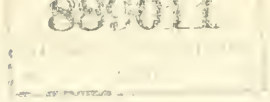
A HISTORY
OF
St. George's Church
IN THE
City of Schenectady.

BY
WILLIS T. HANSON JR., A.M.

IN TWO VOLUMES:
VOLUME ONE



Schenectady:
PRIVATELY PRINTED
MDCCCCXIX



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St. George's Church.

M*Y Ancient Church! I see thee now,
Beneath thy sheltering trees,
Whose foliage 'round thy graceful spire
Waves in the evening's breeze.
The moonlight on thy lowly walls
Pours down in chastened glow,
And gleams on many a stone that tells
What pilgrim sleeps below!*

*I see thee when the churchyard sward,
In springtide's green grew fair,
And bursting buds their sweetness lent
To every passing air;
I see thee when the westering sun
In summer's pomp shone bright,
And with the shades that 'round thee fell
Mingled his parting light.*

*I see thee when autumnal winds
Thy leafy screen removed,
Which rustled 'round me, as I trod
The path I dearly loved;
I see thee when the snows without
In glittering whiteness spread,
And fir, and pine, and box, within,
Their Christmas fragrance shed.*

* * * * *

RT. REV. JOHN WILLIAMS

Chapter I.

The Early Missionaries.

THE introduction of English laws, customs and plans for the establishment of the Church of England in the conquered territory was the natural sequence of the final surrender of New Netherland to the English.

Foreseeing the error of compelling the Dutch to conform to the regulations of the Church of England, the Duke of York granted to his subjects in New York both liberty of speech and of worship and for a time the only visible token of the supremacy of the English Church in the province was the chaplaincy of the garrison in the fort at New York.

Although stationed at New York it was the duty of the chaplain to oversee the other garrisons in the province, visiting the forts at regular intervals for the purpose of holding religious services and administering the sacraments. In his capacity as chaplain of the garrison at New York, which office he assumed in 1678, the Reverend Charles Wolley officially visited the garrison at Albany, and it is to the Reverend John Miller, chaplain from 1692 to 1695, who visited Schenectady, that we are indebted for the earliest map' of our city.

In 1696 the Reverend Thomas Bray, D.D., a graduate of Oxford, accepted from the Bishop of London the appointment as his commissary in Maryland. For four years after his appointment Mr. Bray remained in England endeavoring to arouse the consciences of his countrymen to their duty toward their brethren across the seas. He finally departed for Maryland where he remained but a few months.

On his return to England the recital of his personal observations was listened to with interest by both clergy and laymen and on June 16, 1701, as a direct result of his suggestion and effort, there was granted by King William III, a charter incorporating the Society for the Propagation of the Gospel in Foreign Parts.

Although not so designated in the charter it almost immediately became the two-fold object of this Society, first "to settle the state of religion," as well as might be, among the "loving subjects" of His Majesty in the Colonies, and second to proceed, in the best manner possible, toward the conversion of the natives.²

As early as July, 1698,³ the Earl of Bellomont,⁴ Governor of the Province of New York, had repeatedly urged upon the Lords of Trade and Plantations the necessity of sending ministers of the Church of England to instruct the Indians of the Five Nations in the "true Christian Religion." His pleas described the natives as being anxious to receive such instruction and pointed out the advantage likely to result from their union with the English Church in checking the increasing influence of the French Jesuits.

Confident, perhaps, that his petitions were about to be granted, at a conference held at Albany on August 26, 1700, the Earl of Bellomont informed⁵ the Indians that ministers from England would soon arrive, adding to their great delight that he would arrange for the present to settle at Schenectady for their instruction "Mr. Vreeman,⁶ an able good Minister."

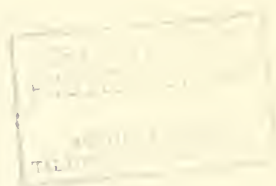
Dominic Freeman,⁷ who had already assumed office as pastor of the Dutch Church, seems to have at once zealously entered upon his added duties as missionary to the Indians, combining with his efforts to promote the gospel entreaties that his hearers be firm in their allegiance to His Majesty, the King of England.⁸



BERNARDUS FREEMAN, BEDIENAAR
des Godlyken Woords tot Vrouwen &c. in Nieuw-Jork.
W. de Broen Schulp.

J. Roman Excudit

Dominic Bernardus Freeman



That he might the easier convert the Indians Dominie Freeman “took great pains to go to their castles and to translate Divine things”⁹ into the Indian language, with the result that during the five¹⁰ years that he remained at Schenectady he became not only proficient in preaching in the Indian tongue but was able to write¹¹ it as well.

The Reverend Johannes Lydius, who had accompanied him from Holland and who had been settled in Albany as pastor of the Dutch Church, was early appointed¹² to assist Mr. Freeman. His appointment was to gratify a desire expressed¹³ by the Indians that a minister be settled at Albany as well as at Schenectady, for while they stopped but a short time at Schenectady en route, the Indians often remained for a considerable time in Albany by reason of their trading¹⁴ and this time they felt would be opportune for receiving the desired instruction.

In spite of the constant and earnest pleas for ministers regularly appointed by the Church of England, it was not until the accession of Queen Anne to the throne that definite action¹⁵ was taken for the appointment of two clergymen to minister to the Indians. The plan proposed was, by the authority of the Queen, referred to the Archbishop of Canterbury who in turn submitted it to the consideration of the Society for the Propagation of the Gospel.

Realizing the peculiar qualifications necessary to be possessed by those to be selected for the mission, the Society extended calls¹⁶ to the Reverend Godfrey Dellius and Dominie Freeman.

Dominie Dellius had been connected with the Dutch Church in Albany from the year 1683, when he had assumed the office of assistant to Dominie Schaats, until 1699, when, becoming involved in land speculations which led to his dismissal, he had returned to Holland. During his stay in Albany Mr. Dellius had been useful¹⁷

in instructing and converting some of the Indians, "had baptized several and had gained a tolerable Knowledge of their Language."¹⁸

The experience gained by both Dominic Delliuss and Dominic Freeman was deemed of sufficient value, therefore, to warrant their selection, although dissenters, for the undertaking of the work. When, however, neither¹⁹ of these ministers was able to accept the position offered, the Society, "not without a great deal of pains and time spent to that purpose (eventually) found out two Reverend Divines, Mr. Smith and Mr. Moor."²⁰ Of Mr. Smith nothing further is known. The Reverend Thoroughgood Moor, "a Divine of good Learning, Zeal and Prudence," however, "offered to undergo that difficult Mission among the Indians of the Five Nations, and accepted of an hundred Pound per annum for his support in that Service."²¹ He arrived in New York during the fall of 1704, and having been received by Lord Cornbury,²² the governor, "with all possible Countenance and Favour,"²³ proceeded to Albany. To the Indians who came to express their satisfaction "that God (had) been so propitious to (them) as to send (him) to open (their) Eyes," Mr. Moor replied "that nothing should be wanting on his Part, and that he would devote himself to their Good."²⁴

Before taking up his residence among the natives, Mr. Moor planned to remain at Albany only sufficient time to become somewhat familiar with their language. It had, however, been his intention to proceed at the first opportunity to the Mohawks' castle and to submit there his proposals to the Indians.²⁵

From Albany, being detained much longer than he had expected "by a great Fall of Snow," Mr. Moor sent presents and a message to the Indians promising to come very soon to see them. Eventually, with great difficulty he succeeded in reaching the Mohawks'

castle where, although courteously received, he soon found himself thwarted in his efforts to gain the permission of the Indians to settle among them, the consent of the other four nations being represented as indispensable and various "frivolous" excuses being offered from time to time as the granting of the permission was withheld.²⁶

Discouraged, Mr. Moor returned to Albany, where for "near a twelve month" he used every means to gain the good will of the Indians, but without success and finally expecting "at last a positive Denial"²⁷ he returned to New York.²⁸

Thus unavailing was the mission of the first English minister to the Iroquois, an attempt which owed its ill success not so much to the aversion of the natives to Christianity as to the artifices of the French Jesuits and the efforts of the fur traders who feared that the residence of a missionary among the Indians might be detrimental to their trade.

Following the unsuccessful mission of the Reverend Thoroughgood Moor the only instruction received by the natives for the next few years was that imparted by Dominie Lydius, the Dutch minister at Albany, to the Indians who visited the town, for after the departure²⁹ of Dominie Freeman the Dutch Church at Schnecktady³⁰ was destitute of a pastor and so remained until July, 1714,³¹ when Dominie Thomas Brouwer³² was installed as minister.

Chapter I.

1. The original map is in the British Museum together with the manuscript of the Reverend John Miller's description of the Province and City of New York, with plans of the city and several forts as they existed in the year 1695. This material was first published in 1843 by Mr. Thomas Rodd, a London bookseller. His volume was reprinted in 1862, and in 1903 the manuscript and maps were again published with introduction and notes by Mr. Victor Hugo Paltsits.

2. First anniversary sermon preached before the Society for the Propagation of the Gospel, February 20, 1702, by Dr. Willis, Dean of Lincoln. Quoted by Mr. Ernest Hawkins in his "Historical Notices of the Missions of the Church of England," p. 19.

3. "Documents Relative to the Colonial History of the State of New York," IV, 333-334.

4. Richard Coote, Earl of Bellomont, was appointed governor of the Provinces of New York, Massachusetts Bay and New Hampshire in April, 1697. He arrived in New York April 2, 1698, and died there March 5, 1701.

5. "Documents Relative to the Colonial History of the State of New York," IV, 727.

6. Dominie Bernardus Freeman (Freerman) was born at Gilhuis, Holland, and was already a man of mature years when he came to America in 1700 with Dominie Johannes Lydius. In 1698, he was a member of the church of Amsterdam, and on March 9, of that year, was licensed to preach by the Classes of Worden and Over-rynland. In March, 1700, he received a call from the church of Albany and on the sixteenth was ordained by the Classis of Lingon, departing almost immediately to take up his new duties. It is probably after his arrival in New York that his appointment was changed and he was assigned to Schenectady where on July 28 he commenced his work as pastor of the Dutch Church.

7. His salary was to be £60 with an additional £15 for expenses and £25 for the services of the interpreter, Laurens Claese (Van der Volgen) of Schenectady, who was his assistant.

8. "Documents Relative to the Colonial History of the State of New York," IV, 835.

9. Petition of Dominie Bernardus Freeman to Lord Cornbury, 1703. Jonathan Pearson, "A History of the Schenectady Patent," p. 344.

10. He left Schenectady for Flatbush during the summer of 1705, and died there in 1741.

11. With the assistance of Laurens Claese (Van der Volgen) Dominie Freeman translated into the Indian language, in addition to the morning and evening prayers, "the whole of the Gospel of St. Matthew, the three first chapters of Genesis, several chapters of Exodus, a few of the Psalms, many portions of the scriptures relating to the birth, passion, resurrection and ascension of our Lord, and several chapters of the first Epistle of the Corinthians, particularly the fifteenth chapter, proving the resurrection of the dead." Documents Relative to the Colonial History of the State of New York, VIII, 815. In all probability Dominie Freeman's attempt was the first made to translate the church service, or portions of the Holy Scriptures into the language of the Mohawks.

12. "Documents Relative to the Colonial History of the State of New York," IV, 734. Hillitie Van Slyck of Schenectady, the sister of Jacques Cornelise Van Slyck, was appointed to assist him in the capacity of interpreter.

13. "Documents Relative to the Colonial History of the State of New York," IV, 732-733.

14. Albany was not only the headquarters of the fur trade but was also the place where the yearly conferences with the Indians were held.

15. A memorial had been received from the Earl of Bellomont and the "representation" of the Lords Commissioners was placed before the Queen in council on April 3, 1700. David Humphreys, "An Historical Account of the Incorporated Society for the Propagation of the Gospel in Foreign Parts," p. 284.

16. *Ibid.*, pp. 286-287.

17. Dominie Dellius began to minister to the people of Schenectady in 1694. His recorded visits that year were on April 11 and October 9, on which occasions new members were added to the church and children baptized. During the next four years he paid sixteen visits to Schenectady.

18. David Humphreys, "An Historical Account of the Incorporated Society for the Propagation of the Gospel in Foreign Parts," p. 286.

19. Dominie Dellius "insisted upon such Demands as were not within the Powers of the Society to grant." Report of the S. P. G., 1702.

20. "Documents Relative to the Colonial History of the State of New York," IV, 1077.

21. Reports of the S. P. G.

22. Edward Hyde, Lord Cornbury, came to the province as governor in 1702. His

career was distinguished for "intolerance, licentiousness, dishonesty, and misrule" and he was removed by Queen Anne in 1708.

23. David Humphreys, "An Historical Account of the Incorporated Society for the Propagation of the Gospel in Foreign Parts," p. 287.

24. *Ibid.*, p. 288.

25. *Ibid.*

26. *Ibid.*

27. *Ibid.*, p. 290 *et seq.*

28. Mr. Moor then went to Burlington, N. J., to supply for the Reverend Mr. Talbot who was obliged to go to England. He also preached at Hopewell and began a church at Bristol, Pa. During his stay at Burlington, Mr. Moor became so scandalized at the conduct of Lieutenant-Governor Ingoldsby, that he refused to admit him to the Lord's Supper, and was cast into jail in consequence. He managed to escape and fled to Boston. In November, 1707, he sailed from Marblehead and was never heard of again, the ship being lost at sea with all on board.

29. *Vide* note 10 *ante*.

30. One of the demands made upon the Society for the Propagation of the Gospel in 1704 was for "1 Minister for Skenectady Garrison and Albany, who (would) do signal Service, especially if he could speak or would learn Dutch and Indian Languages." Reports of the S. P. G.

31. During this period Dominies Johannes Lydius and Petrus Van Driessen of Albany, Petrus Vas of Kingston and Gualterus Du Bois of New York made twenty-four visits to Schenectady, baptizing one hundred and fifty-two children of whom nineteen were Indians. In all this time the records show but one member added to the Dutch Church. Jonathan Pearson, "A History of the Schenectady Patent," p. 350.

32. He died January 15, 1728. He had been disabled by sickness since August, 1723, and an assistant, whose name is not recorded, had performed his clerical duties for him.

Chapter II.

The Ministrations of the Reverend Thomas Barclay and the Reverend William Andrews.

ON June 9, 1708, the Reverend Thomas Barclay¹ was formally commissioned chaplain of the garrison in the fort at Albany. He was a zealous and persevering minister, possessing both shrewdness and energy, and between him and Dominie Lydius there soon was established a friendly co-operation, Lydius even sending his own children to be catechized by the English minister.²

So energetic was Mr. Barclay, not only in his duties as chaplain but also in his endeavors to instruct those in the town who were desirous of the services of the Church, that at the suggestion of the Bishop of London the Society for the Propagation of the Gospel on October 21, 1709, appointed him their missionary at Albany with a stipend³ of fifty pounds.

Dominie Lydius died on March 1, 1710, and his place not being immediately filled, Mr. Barclay, for a time,⁴ remained the only minister between New York and the utmost bounds of the parish.

At Schenectady where there was "a garrison of forty soldiers, besides sixteen English and about one hundred Dutch families,"⁵ Mr. Barclay, who was granted the free use of the Dutch Church,⁶ preached once a month, thus becoming the first minister of the Church of England to hold regular services here.

During the summer of 1710, Mr. Barclay established an English school in Schenectady having for his object the instruction of the

Dutch children in the English language that they might become the better "fit for catechising" and during his visits he took particular pains to impress upon the Dutch the agreement of the articles of the English Church with theirs, hoping "in some time to bring them not only to be constant hearers, but communicants."⁷ Mr. Barclay further invited to come to hear him at Schenectady such of the Indians as understood English. Several came at various times and every means was used to engage them to be instructed in the English language and religion, but with small success.⁸ With the negroes, however, Mr. Barclay succeeded better, instructing many in the Christian faith and baptizing them.⁹

While the Reverend Thomas Barclay was busily engaged in his ministrations events of importance to the future religious activities of the Mohawk Valley were transpiring in England.

In December, 1709, Colonel Pieter Schuyler,¹⁰ a man of means, public spirit and great influence among the natives, went to England taking with him, at his own expense, five¹¹ Indian chieftains. He had been influenced to undertake the trip in order to urge upon the English government the necessity of taking more vigorous measures against the French and had induced the chieftains to accompany him that he might have an opportunity of impressing upon them the greatness of the English nation.

Upon their arrival in England the Indians were lavishly entertained at public expense, and everywhere given a hearty welcome.¹² At an audience with Queen Anne on April 19, 1710, they assured¹³ Her Majesty that they had in token of friendship hung up the kettle of peace, and taken up the hatchet of war and that they were ready to join the English against the French; that they had "often been importuned by the French, both by the insinuations of

their priests, and by presents, to come over to their interest, but that they had always esteemed them men of falsehood and finally that if the great Queen (would) be pleased to send over some persons to instruct (them) they (would) find a most hearty welcome."

In compliance with the request of the Indians that ministers be sent to them, the Society for the Propagation of the Gospel at once expressed to the Archbishop of Canterbury their readiness to send out two missionaries to the Mohawk and Oneida tribes "at a stipend of £150 each, together with an interpreter and Schoolmaster."¹⁴ The Queen, on her part, commanded that a fort with a chapel and residence for the minister be erected near the Mohawk's castle and that the fort be garrisoned with twenty soldiers under the command of an officer.¹⁵

Following the return of the Indian ambassadors to America Governor Hunter¹⁶ convened¹⁷ at Albany on August 7, 1710, a council of the sachems of the Five Nations and before them placed the matter of sending ministers to their castles. To his question as to whether they were of the same mind in desiring missionaries as the four chieftains who had been to England, they replied that they were and "that they desired to have forts built among them and a church" and they further requested that Dominie Freeman be one of the ministers appointed, and that he come to live with them at their castle and not remain at Schenectady or Albany.

Governor Hunter expressed¹⁸ his entire willingness to appoint Dominie Freeman providing he could be prevailed upon to accept the post, but if any attempt was made to induce him to take up the work it was unavailing for the Reverend Thomas Barclay writing¹⁹ to the secretary of the Society for the Propagation of the Gospel on September 26, 1710, although he speaks of Mr. Freeman as "a gen-

tleman of a good temper, and well affected to (the English) Church" and even expresses the belief that he "would be persuaded to take Episcopal ordination" were there a bishop in that part of the world, states that his wife²⁰ would not consent to live among the Indians. "I am sorry to tell you, Sir," continues Mr. Barclay in commenting upon the proposed plan, "that I am afraid the missionaries that are coming over, will find hard work of it, and if the commander of the fort be not a person of singular piety and virtue, all their endeavours will be ineffectual; these, here, that trade with them, are loath that any religion get any footing among them; besides, these savages are so given to drinking of that nasty liquor rum, that they are lost to all that is good."

In preparation for the carrying out of the proposed plan, Governor Hunter on October 11, 1711, entered into an agreement²¹ with "Garet Symonce (Veeder), Barent Vroman, Hendrick Vroman, John Wemp and Arent Van Patten," carpenters of Schenectady, for the erection of a fort²² and chapel²³ in the Mohawk's country²⁴ and a second fort and chapel at Onondaga.²⁵ The erection of the buildings contracted for at the Mohawk's castle was completed in August²⁶ of the year following and the fort was named Fort Hunter in honor of the governor. It was at this time also that the parsonage,²⁷ still standing, was erected.

In the beginning of October Mr. Barclay went up to the Mohawk Country. Here being kindly received he preached to "above 60 Proselyte Indians," christened two children and took occasion to tell the natives that the one appointed to minister to them would soon arrive.²⁸

On November 13, 1712, the Reverend William Andrews,²⁹ who had finally been selected for the post at Fort Hunter, arrived³⁰ at

Albany, accompanied by Laurens Claese (Van der Volgen), who was to act as interpreter, and a schoolmaster named Oliver engaged for the reason that the Society for the Propagation of the Gospel had particularly directed that every means should be used to persuade the Indians to permit their children to be instructed in the English language.³¹

At Albany Mr. Andrews was received by the Indians who had come to watch for his arrival "with abundance of joy; everyone shaking (him) by the hand (and) bidding him welcome over and over."³² Mr. Andrews remained some time in Albany in order to refresh himself and then proceeded to Fort Hunter accompanied by several gentlemen among whom were Mr. Robert Livingston³³ and the Reverend Mr. Barclay. On his arrival at Fort Hunter Mr. Andrews was "presently visited by a great many Indians, Men, Women, and Children, who saluted him with Abundance of Joy, and bad him welcome to their Country."³⁴

The first ministrations of Mr. Andrews met with an indifferent reception for the Indians had been led by some of their number to believe that he would claim a tenth of all their lands and goods. When, however, they were "undeceived" they received him more kindly³⁵ and there was every indication that his labors would receive ample reward, for not only did the Indians flock to hear him but, with apparent willingness, permitted their children to attend the school that had been opened by Oliver.³⁶

It was not long, however, before objection was made by the parents to the instruction of the Indian children in the English language. Disappointed but undaunted, Mr. Andrews at once began the task of acquiring a knowledge of the Indian tongue.³⁷ In this attempt he was greatly aided³⁸ by the translations³⁹ of the scriptures that had

been made by Dominie Freeman to which he was granted free access through the courtesy of this gentleman.

Soon Mr. Andrews was able to conduct his services in the Indian tongue well enough to be understood. A marked improvement in the attendance and conduct of the Indians was now noticed and a number, both men and women, were baptized. Like results attended his labors among the Oneidas, whose chief castle was some one hundred miles into the wilderness.⁴⁰

The success of Mr. Andrews was, unfortunately, but temporary and after six years of service, his patience tried by the "inhuman, savage natures" with whom he came in contact together with the drunkenness of the Indians and their utter indifference to the restraints of morality or religion,⁴¹ he began to doubt whether any good had been or could be accomplished by his labors. Discouraged he now applied to the Society for the Propagation of the Gospel to be removed from his mission. For a time the Society was unwilling to listen to the depreciatory reports regarding the natives and his work among them but when upon inquiry his opinions were found to be shared by others Mr. Andrews was permitted to resign.

While the Reverend William Andrews had been ministering to the Indians, the Reverend Thomas Barclay had been successfully laboring among his parishioners at Albany,⁴² preaching upon sufferance in the small chapel belonging to the Dutch congregation. This chapel being in a very bad state of repair, Mr. Barclay "concerted with some Members of the Church Communion, to try to get Subscriptions for building a Church. He found the People very zealous to carry on this Design. The Governor of the Province, Robert Hunter,⁴³ Esq.; contributed very generously and encouraged others to do so; besides his Subscription-Money, he gave all the Stone and Lime for building the Church. The Town of Albany gave pres-

ently 200l. and every Inhabitant⁴⁴ in the poor Village of Schenectady,⁴⁵ gave something, excepting only one very poor Man, which, in the whole, amounted to 50 l. New York Money."⁴⁶

About six hundred pounds was subscribed and on November 25, 1716, after many obstacles had been overcome "a very handsome stone church" (Saint Peter's) was opened for service.⁴⁷ "Mr. Barclay's efforts to accomplish this result and some unexplained complications with those associated with him, left him responsible for a debt of two hundred and twenty-five pounds. He sought subscriptions in New York and elsewhere, but did not secure any large portion of the amount. His pastoral work, however, continued to be successful, the garrison attended regularly, Schenectady still was visited and many of the people of Albany became members of the parish."⁴⁸

While matters were thus satisfactorily progressing, representations were made to the Society for the Propagation of the Gospel that with his salary as chaplain augmented by voluntary contributions, Mr. Barclay would have a sufficient maintenance.⁴⁹ These representations, unfortunately, resulted on March 6, 1717, in the Society's withdrawing its stipend and while before it had been a struggle for Mr. Barclay to support his family of eight on the one hundred pounds he received, the reduction of his income to one half soon caused him to want even for bread.⁵⁰

Although in September, 1721, the Society made an effort to atone for its error in judgment by restoring his name to the list of missionaries and by granting Mr. Barclay from time to time various sums, the action came too late, for anxiety and worry had brought on an acute attack of melancholia which gave place to violent insanity and some five years later Mr. Barclay died without recovering his reason.⁵¹

Chapter II.

1. Mr. Barclay was ordered deacon on May 22, 1707, and ordained priest by the Bishop of London eight days later. He was a younger son of a noble Scottish house and was already in middle life when he came to America. In November, 1707, he was in Boston where he acted as one of the witnesses of the will of the unfortunate Thoroughgood Moor. It is possible that Mr. Barclay came to Albany during the winter of 1707-1708. Reverend Joseph Hooper, "A History of St. Peter's Church in the City of Albany," p. 46 *et seq.*

2. "The Documentary History of the State of New York," III, 897.

3. Reverend Joseph Hooper, "A History of Saint Peter's Church in the City of Albany," p. 47. For his allowance as chaplain Mr. Barclay also received fifty pounds from the Crown.

4. Until 1712, when the Reverend Petrus Van Driessen was called. He continued in his pastorate until his death about February 1, 1738.

5. "The Documentary History of the State of New York," III, 897.

6. This was the second church building completed about the year 1703. It stood on the site of the first Dutch church at the junction of Church, Water and State Streets, and was used as a place of worship until 1734 when the services were transferred to the third church. This building, erected on the site of the present church, the corner of Church and Union Streets, was dedicated January 13, 1734. It was removed in 1814.

7. "The Documentary History of the State of New York," III, 897.

8. David Humphreys, "An Historical Account of the Incorporated Society for the Propagation of the Gospel in Foreign Parts," p. 215 *et seq.*

9. *Ibid.*

10. Born September 17, 1657; died February 19, 1724. He was the first mayor of Albany, serving from July 22, 1686 to October 13, 1694. He held many offices both civil and military and was familiarly called by the Indians "Brother Queder."

11. One died on the voyage.

12. In an epilogue delivered in their presence at the theatre, their visit to the English court was compared with that of the Queen of Sheba to the court of Solomon.

13. The speech is given at length in Bishop Kennett's *Bibliothecae Americanae Primordia* and is quoted by James S. M. Anderson in his "History of the Church of England in the Colonies and Foreign Dependencies of the British Empire," III, 301 *et seq.*

14. James S. M. Anderson, "History of the Church of England in the Colonies and Foreign Dependencies of the British Empire," III, 303.

15. *Ibid.*

16. Colonel Robert Hunter was appointed to succeed Lord Lovelace as governor of the Provinces of New York and New Jersey on September 9, 1709. He arrived in New York on June 14, 1710.

17. "Documents Relative to the Colonial History of the State of New York," V, 217 *et seq.*

18. *Ibid.*, p. 227.

19. "The Documentary History of the State of New York," III, 898, 899.

20. Margarita Van Schaick. They were married in New York, August 25, 1705. She died January 18, 1738.

21. "Documents Relative to the Colonial History of the State of New York," V, 279-281. The contract price was £1000.

22. The contract called for the fort to be one hundred and fifty feet square and twelve feet high, of logs one foot square, with a blockhouse at each angle two stories high and twenty-four feet square. The ruins of the original fort were torn down at the beginning of the Revolution and the chapel was enclosed by heavy palisades.

23. This chapel was to be twenty-four feet square and erected within the fort. David Humphreys speaks of the chapel (*vide* "An Historical Account of the Incorporated Society for the Propagation of the Gospel in Foreign Parts," p. 301) as being "very decently adorned." "Queen Anne," he adds, "(gave) a handsome Furniture for the Communion-Table. The Imperial Arms of England, painted on Canvass, were fixed up in the Chapel. Archbishop Tenison gave 12 large Bibles very finely bound for the Use of the Chapels; with painted Tables, containing the Creed, Lord's Prayer, and Ten Commandments."

24. The spot selected was at the junction of the Schoharie and Mohawk Rivers.

25. The fort and chapel here were to have been of the same dimensions as at Fort Hunter but they were never built.

26. Thomas Barclay to the Society, December 17, 1712. Reports of the S. P. G.

27. The parsonage, a stone building some twenty-five by thirty-five feet on the ground, two stories high, with a quadrangular roof, stands to-day as firm and with

about the same outward appearance as when erected. In 1888, the interior of the building was rebuilt, as it was found that the old beams were so rotted as to make it unsafe and at this time there was removed the large chimney constructed of bricks brought from Holland which, with its fireplaces, stood in the center of the building. The date of the erection of the parsonage can be ascertained from a stone in the arch above the cellar door which bears the inscription "1712." The parsonage stands about a quarter of a mile to the east of the site of the fort, and is now with the exception of the Mabie House in Rotterdam (built 1680) the oldest building west of Schenectady.

28. Thomas Barclay to the Society, December 17, 1712. Reports of the S. P. G.

29. He had been "in the Plantations before" and understood "somewhat of the Indian languages."

30. He brought with him as a gift from Queen Anne the communion vessels and plate for both the chapels at Fort Hunter and Onondaga. The vessels used at Queen Anne's Chapel, Fort Hunter, are now carefully preserved and used by the Mohawks in their present home in Canada, two pieces in the chapel at the Bay of Quinte and the remainder at the chapel at Grand River. The communion plate intended for the proposed chapel at Onondaga consisting of six pieces (two large flagons, one large and one small paten, one chalice and an alms basin), was committed to the custody of Saint Peter's Church, Albany, and as the chapel at Onondaga was never built these pieces still remain where they were deposited. An effort is now being made under the leadership of the Onondaga Indian Welfare Society to induce the authorities of Saint Peter's Church to turn over the communion set to the Onondagas to be used in the chapel on their reservation.

31. David Humphreys, "An Historical Account of the Incorporated Society for the Propagation of the Gospel in Foreign Parts," p. 295.

32. Ernest Hawkins, "Historical Notices of the Missions of the Church of England in the North American Colonies," p. 266.

33. Born in Scotland about 1663; died in Albany April 20, 1725. He came to America in 1687 and was, at the time of which we write, mayor of Albany.

34. David Humphreys, "An Historical Account of the Incorporated Society for the Propagation of the Gospel in Foreign Parts," p. 297.

35. "Documents Relative to the Colonial History of the State of New York," V, 358.

36. James S. M. Anderson, "The History of the Church of England in the Colonies and Foreign Dependencies of the British Empire," III, 304.

37. *Ibid.*

38. *Ibid.*

39. Part of these were used as the text for the Book of Common Prayer in the Mohawk language published in New York about the year 1714 by William Bradford under the direction of the Reverend William Andrews and at the expense of the Society for the Propagation of the Gospel. For an extended account of this publication and its reprints *vide* "Documents Relative to the Colonial History of the State of New York," VIII, 815 *et seq.*

40. James S. M. Anderson, "The History of the Church of England in the Colonies and Foreign Dependencies of the British Empire," III, 305.

41. "Their lives," wrote Andrews, "are generally such as leave little or no room for hopes of ever making them any better than they are—heathens. Heathens they are, and heathens they will still be." Ernest Hawkins, "Historical Notices of the Missions of the Church of England in the North American Colonies," p. 268.

42. The population of Albany in 1714 was 1136, including the slaves.

43. Governor Hunter on May 31, 1714, granted a license to the Reverend Mr. Barclay and the wardens to collect money for building a church.

44. This was doubtless in grateful recognition of the constant visits that Mr. Barclay had paid them.

45. The population of Schenectady in 1714 was 591, of which number 276 were white males, 271 white females and 44 slaves.

46. David Humphreys, "An Historical Account of the Incorporated Society for the Propagation of the Gospel in Foreign Parts," p. 216 *et seq.*

47. *Ibid.*, p. 217.

48. Reverend Joseph Hooper, "A History of Saint Peter's Church in the City of Albany," p. 60.

49. David Humphreys, "An Historical Account of the Incorporated Society for the Propagation of the Gospel in Foreign Parts," p. 217.

50. The last letter written by the Reverend Thomas Barclay to the Secretary of the Society for the Propagation of the Gospel. Quoted by the Reverend Joseph Hooper, "A History of Saint Peter's Church in the City of Albany," p. 63.

51. Reverend Joseph Hooper, "A History of Saint Peter's Church in the City of Albany," p. 64 *et seq.*

Further Missionary Activities.

THE withdrawal of the Reverend William Andrews from his mission at Fort Hunter and later the incapacity of the Reverend Thomas Barclay suspended for the moment the activities of the Church of England in this section.

For nearly four years his congregation had waited in the hopes that Mr. Barclay would recover his health and reason but when at the expiration of this period he continued to remain in the "same unhappy condition" petitions were sent to the Society for the Propagation of the Gospel representing the harm that was resulting from the interruption of religious activities and asking that a new appointment be made.¹

With a view of granting these requests the choice of the minister to be appointed was left to the Bishop of London and some time² during the year 1727, the Reverend John Milne³ who had been selected arrived at Albany.

The first report of Mr. Milne to the Society, condensed in its Abstract for 1728-9, numbered his constant hearers at "at least a Hundred" and "the number of communicants at Easter last 29." Mr. Milne's report further indicated that during the previous winter he had visited the Mohawks in company with Laurens Claese (Van der Volgen) and that at the earnest request of the Indians he had remained for a time, had administered the Holy Communion and had baptized six children.

Mr. Milne was well received by his congregation at Albany and his labors met with increasing success. In fulfillment of the resolution made after his first visit to the Indians he went up to Fort Hunter "5 or 6 times in the year in Summer and Winter." Here he held services in the chapel and with the aid of his interpreter took "indefatigable Pains" to instruct the Indians in the principles of the Christian religion and to baptize their children.⁴

On these visits to Fort Hunter Mr. Milne remained five days at a time and after several years of service attained a place of "great esteem" among the Indians, who expressed great satisfaction with him and only regretted that he could not attend them more often. As the result of "his pious labours," the Indians were now reported as being very much more civilized, orderly and observant of the Sabbath.⁵

Mr. Milne served as rector of St. Peter's and as missionary to the Mohawks for a period of about ten years and while I find no evidence to so indicate, there seems every reason to assume that he must have embraced the opportunity to preach to the English in Schenectady as he passed through the town on his journeys between Albany and Fort Hunter.

Mr. Milne's work, although noticeably successful in its results, had been far from easy and at the end of the ten years' period, desiring a change where the duties were less arduous, he petitioned the Society to be transferred to Shrewsbury, N. J., where the parish of Christ Church was vacant by the death of the Reverend John Forbes.⁶

The request of Mr. Milne was granted and as "a Person of good Morals and Learning," qualified to succeed him there was recommended⁷ to the Society Mr. Henry Barclay, the son of the late Rev-

erend Thomas Barclay. This young man, who had been born in Albany and had been graduated from Yale College in 1734, had "applied himself with great Diligence to attain the Language of the neighboring Indians," and had on the recommendation of Mr. Milne been appointed catechist to the Mohawks at Fort Hunter in 1736. His activities among the Indians were well known and it was therefore "with great pleasure" that the Society for the Propagation of the Gospel read the petitions recommending his appointment. Mr. Barclay was sent to England to receive Holy Orders and "on his appearance fully answering the good character transmitted of him," he was ordered deacon, later ordained priest, and on January 20, 1737, appointed the Society's missionary at Albany and to the Mohawk Indians with a salary of fifty pounds per annum.⁸

Mr. Barclay wrote⁹ from Albany on May 9, 1738, "that through God's Mercy he (had) arrived safe at his Mission and (that he had been) very gladly received by both his Congregations but more especially by the poor Indians, many of (whom) shed Tears of Joy." Mr. Barclay had already been in Albany five weeks when the letter was written and was purposing to go up to Fort Hunter on the day following with a view of residing five weeks among the Indians.

In the hopes which Mr. Barclay's friends and petitioners had for the success of his ministrations they were not disappointed, for he continued to divide his time between his congregations at Albany and Fort Hunter with gratifying results.¹⁰ A "great reformation" was noticed in the "manners" of the Indians especially as regarded drunkenness and he was able to add to his congregation at Fort Hunter a constantly increasing number of new settlers, chiefly from Ireland, whom he found a very sober, industrious and religious people.¹²

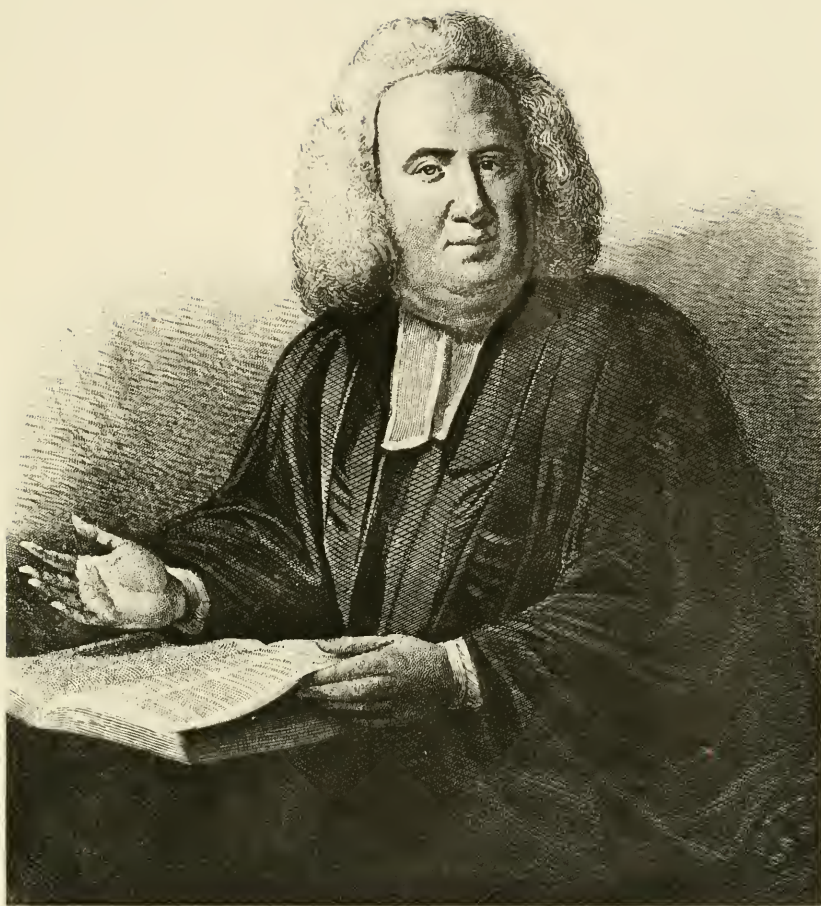
Mr. Barclay, like his father, was thoroughly conversant with the Dutch language and very frequently, as occasion offered, visited Schenectady and here performed the offices of his calling, preaching to his congregations in both Dutch and English.¹³

With untiring zeal and continued success the Reverend Mr. Barclay performed his labors as rector of Saint Peter's and missionary to the Mohawks until the events of the Old French War¹⁴ not only rendered his position at Fort Hunter untenable¹⁵ but so curtailed¹⁶ the effectiveness of his ministrations at Albany that he was led to accept the rectorship¹⁷ of Trinity Church in New York City which had been vacant for several months following the death of the Reverend William Vesey.

With the cessation of hostilities and the return of peace to the frontiers, following the signing of the treaty at Aix-la-Chapelle in October, 1748, it was desired that the services of the Church be resumed at Albany and among the Mohawks, and to the Reverend John Ogilvie,¹⁸ at the recommendation¹⁹ of the Reverend Mr. Barclay, was assigned the difficult task of reorganizing the missions.

Mr. Ogilvie had gone to England in the winter of 1748, following his graduation from Yale College. Here he had pursued a short course in theology under the direction of the Bishop of London and on June 30, 1749, had been ordained and licensed to officiate in the "Plantations."²⁰ For the position assigned to him Mr. Ogilvie was particularly well qualified for he added to his education and youthful enthusiasm a thorough knowledge of the low Dutch language, a valuable asset on account of its conformity to the Indian pronunciation and because it permitted the extension of his field of service to include the Dutch.²¹

The Reverend John Ogilvie arrived in Albany during the latter part of February, 1750, and it was not long before the qualifica-



Reverend John Ogilvie

tions that had recommended his appointment won for him an enviable position in the community. Under his guidance a new life was instilled in the parish and with the prospect of an increased congregation the church building was repaired and enlarged.²²

While affairs were thus satisfactorily progressing renewed hostilities²³ between France and England, that were later to determine on the Plains of Abraham the supremacy of power in North America, again caused the frontiers to resound with the war cry of hostile Indian and the tramp of marching men.

Amid the confusion and terror excited by the war Mr. Ogilvie went calmly about his appointed tasks, continuing, notwithstanding the dangers and many other discouraging circumstances, to visit the Mohawks.²⁴ Cheerfully, too, he embraced the opportunity for further extending the field of his services by ministering to the soldiers stationed at or passing through Albany. Later as chaplain²⁵ he took to the field with the troops and in 1759 accompanied Sir William Johnson on the expedition against Fort Niagara. While in the field Mr. Ogilvie "constantly officiated" to the Mohawks and Oneidas who were in the service, returning to Albany when the expedition was over to again take up the duties of his parish.

The efficiency with which Mr. Ogilvie filled the office of chaplain commended him to the attention of Sir Jeffrey Amherst who in the fall of 1760 ordered²⁶ him to procure some proper clergyman to supply his place at Albany and to join the army in Canada.²⁷

Mr. Ogilvie did not return to his parish in Albany but remained in His Majesty's service until August, 1764. He then accepted an appointment as one of the assistant ministers²⁸ of Trinity Church, and during the same year the Reverend Thomas Brown,²⁹ who had had "the care of Albany and the Mohawk Indians" in his absence,³⁰ was officially appointed to the mission.³¹

Chapter III.

1. Reverend Joseph Hooper, "A History of Saint Peter's Church in the City of Albany," pp. 66-67.

2. The date of his arrival can be conjectured only from entries in the Church Book, the first after 1721, being December 9, 1727. Reverend Joseph Hooper.

3. Of his antecedents there is no knowledge.

4. Abstract of the S. P. G., 1731.

5. *Ibid.*

6. Abstract of the S. P. G., 1738-9.

7. *Ibid.*

8. *Ibid.*

9. *Ibid.*

10. In 1741, he informed the Society that his congregation at Albany consisted of one hundred and eighty English, besides two independent companies (the garrison of the fort); and that in the Mohawk country of five hundred Indians, settled in two towns, at thirty miles distance from Albany, he had sixty English and fifty-eight Indian communicants. Abstract of the S. P. G., 1741.

11. *Ibid.*

12. Abstract of the S. P. G., 1740.

13. Reverend Joseph Hooper, "A History of Saint Peter's Church in the City of Albany," p. 78.

14. So called to distinguish it from the later hostilities. Known in European history as the War of the Austrian Succession.

15. Following the destruction of the Dutch settlement at Saratoga, by a force of French and allied Indians, on November 16, 1745, the frontier settlements were kept in a constant state of alarm by skulking parties of the enemy who under cover of darkness plied their murderous trade. So bold in their success did these marauders become that the outskirts of the city of Albany were not safe from their incursions. While Schenectady, in its exposed position, shared in no small degree the misery and distress that soon reduced to a veritable wilderness the late populous county of Albany, it was

reserved until near the close of the war (July 18, 1748) for her to sustain in the Beukendaal engagement the severest blow that she had suffered since the massacre of 1690.

16. Reverend Joseph Hooper, "A History of Saint Peter's Church in the City of Albany," p. 80. During the first year of the war, however, the services in Saint Peter's were regularly held.

17. He served as rector until his death, August 20, 1764.

18. Born in New York City of Scotch extraction in the year 1722.

19. Mr. Barclay to the Bishop of London, January 2, 1748-9. Reverend Joseph Hooper, "A History of Saint Peter's Church in the City of Albany," p. 86.

20. *Ibid.*

21. *Ibid.*

22. *Ibid.*, p. 88.

23. Although hostilities started as early as 1754, war was not formally declared by England until May 18, 1756. This was the Seven Years' War which so far as America was concerned virtually ended with the fall of Quebec.

24. Abstract of the S. P. G., 1758.

25. Abstract of the S. P. G., 1759.

26. Abstract of the S. P. G., 1762.

27. His pioneer labors with the army at Montreal, which prepared the way for the permanent establishment of the Church of England in Canada, have an historic value which has never been recognized. Reverend Joseph Hooper.

28. He held this position until his death, November 26, 1774.

29. Born in 1735; died May 2, 1784. He was deputy-chaplain to His Majesty's 60th Regiment of Foot or Royal Americans.

30. Mr. Brown's services were by no means continuous as he too was often obliged to be absent on His Majesty's service.

31. He resigned his position in the year 1767 and was succeeded in the spring of 1768 by the Reverend Harry Munro.

The Founding of St. George's Parish and the Erection of the Church.

THERE is every reason to believe that, as in the case of his predecessors, the Reverend Mr. Ogilvie frequently visited Schenectady and that on these visits he took occasion to preach in both Dutch and English, to administer the Holy Communion and to perform the rite of baptism.

Two years before Mr. Ogilvie had assumed the rectorship of St. Peter's Mr. John W. Brown, a young man of twenty-one years of age,¹ came to this country from England and settled² in Schenectady. It is the name of this young man that will always be associated with the history of our church as the founder³ of the parish. In May, 1751, Mr. Brown married Miss Margaret,⁴ daughter of Mr. Caleb Beck. Their first child, a daughter Dorothy, was baptized January 28, 1753, by Dominie Frelinghuysen,⁵ the Dutch minister at Albany, and the entry of her baptism, made in all probability some years after, is the earliest recorded date on the records⁶ of our parish.

The strong devotion of both Mr. Ogilvie and Mr. Brown to the Church of England, coupled with a not too great disparity in their ages must have given them much in common and assured the rector of St. Peter's active and sympathetic support on his visits to Schenectady; in fact it is not unlikely that the zeal for the promotion of the interests of the English Church later evinced by Mr. Brown was stimulated to a considerable degree by the enthusiasm of Mr. Ogil-

vie, nor is it unreasonable to credit to the friendship that existed between these two men the idea of founding a mission of the Church of England in Schenectady.

By the year 1758, or in the interval of nearly half a century since Mr. Barclay first held services here, the population of Schenectady had increased nearly four-fold. Correspondingly, too, it had, as a transfer point, gained in commercial importance as the requirements of the ever increasing tide of emigration to the westward created a greater demand for supplies from the older settlements or as the products and peltry of the West were unloaded here to be later carried by wagon to Albany.

The town now numbered approximately three hundred houses, was surrounded by a palisade of upright pickets and was further protected by a fortress, capable of holding from two to three hundred men.⁷ Three years before an Act of Assembly had granted an appropriation of £3000 (\$7500) to be expended in fortifying the village⁸ and it is not to be doubted but that the fort and palisades were in an excellent state of repair or that, delightfully situated as it was, the town presented a "remarkably pleasing"⁹ view to the traveller approaching from over the barren sand waste that separated it from Albany.

While the greater part of the inhabitants still¹⁰ were Dutch, a half century had considerably augmented the proportionate number of English, for there had been immigrants from New England, and from time to time merchants had come direct from England to take up their residence here because of the mercantile advantages offered.

With the growth of the English element a church where the services would be conducted in the English language became a ne-



*John W. Brown
at the age of eighty-three*

cessity, for while many English worshipped in the Dutch Church, quite as many remained away because they did not understand the language in which the services were held.

The idea, therefore, of establishing a mission of the Church of England in Schenectady, fostered by Mr. John W. Brown and stimulated by the Reverend John Ogilvie, found many sympathizers and in the year 1758, "a Subscription was set on foot for Erecting a publick Building, in the Town——, for the performance of Divine Worship therein agreeable to the Rules and Order of the Church by Law established in England."

How ready was the response to this first appeal for funds it is not now possible to ascertain, for although there is found in one of the record books a list of those who, at various times, contributed toward carrying on work on the building, the greater part of the entries bear no date and the first date to be recorded, after several pages, is that of August 29, 1763.

Heading the list of subscribers as it appears in the record book is the name of Sir William Johnson, Bart.¹¹ who contributed £31 10s. Sir William had come to the Valley of the Mohawk in 1738, as the agent of his uncle Sir Peter Warren. In 1741, he had acquired a tract of land near Amsterdam and had erected the stone house, still standing, known as Fort Johnson. In this house he lived from 1743 until 1763, when he removed to Johnson Hall,¹² Johnstown.

In Sir William the English Church had a warm friend and in his capacity of colonial agent and superintendent¹³ of Indian Affairs he naturally took a keen interest in any movement to extend its activities. It is not surprising, therefore, that those desirous of founding a mission in Schenectady should have sought for and received both his moral and financial support.

In the campaign for funds to build the church the Reverend John Ogilvie was particularly interested, acting with Mr. Brown, Mr. Thomas Nickson¹⁴ and Mr. Reuben Horsford,¹⁵ as a trustee "to receive the charitable Benefactions of the public" and after his departure to Canada, keeping in touch with the progress of the undertaking and adding his name to testimonials that weight might be given to the petitions for money "to promote so laudable a design."¹⁶

The list of subscriptions obtained is interesting as showing the general support given the project, particularly by the Dutch. From Albany was received approximately one hundred and twenty-five pounds and in New York the Reverend Henry Barclay and Mr. Thomas Hayes were able to secure a like sum, ten pounds of which was contributed by William Alexander, Earl of Sterling. In addition to the money raised in New York a church Bible was donated by Mr. Hugh Gaine¹⁷ and a Book of Common Prayer by Mr. James Rivington.¹⁸

The first recorded (without date) expenditure of money is for three tickets in the "Elizabeth Town Lottery," involving a sum of £4 16s. The vestry¹⁹ were not altogether disappointed in whatever hope of return they may have had in making this "investment," for an early entry on the credit side records the receipt of £200 prize money. That other "investments" of a similar nature were made from time to time is shown by subsequent entries, but nowhere is there evidence to indicate a result as favorable as in this first venture. Lotteries were, in those days, a favorite means of raising money and it is not surprising, therefore, that St. George's should have later followed the prevailing custom, and in 1772 held a lottery for the benefit of the church.

The year 1759 witnessed the breaking of ground²⁰ for the erection of the church. Three lots on Ferry Street adjoining the fort, which comprised the site, had previously been purchased²¹ from the executors of the estate of the late Edward Holland of New York and before the end of the year the foundation had been laid.²²

Work on the church progressed slowly, and most of the activities, previous to the year 1762, seem to have been confined to getting the material on the ground. During the year 1762, however, considerable progress was made and a few²³ scattered entries for cash received for pews during the latter part of the year 1763 would indicate that at that time work on the building was far enough advanced to permit of irregular services being held in it. Up to this time the expenditures of the parish had amounted to approximately eleven hundred pounds or about two hundred and fifty pounds more than had been collected. During the next year the ground around the church was levelled off and the yard cleaned up. Later two stoves²⁴ were purchased for use in the church and in the hope, perhaps, that fortune would again smile upon them and replenish the now depleted treasury the vestry were induced to invest the sum of £34 8s. in the purchase of eighty-six lottery tickets.

The framing and woodwork of the church up to this time had been in charge of Mr. Samuel Fuller, to whom may be credited also the style of architecture and the plans followed in its erection.²⁵ Mr. Fuller had first come to Schenectady from near Needham, Massachusetts, in March, 1758. Here and at other posts to the north he had been employed until July of that year as a master workman in building boats, storehouses, etc., for the use of General Abercrombie's army. He later served in the royal service in the navy yards at Halifax and following the fall of Quebec went to Needham, return-

ing to Schenectady in July, 1761. To secure carpenters capable of assisting him in his work on the church, Mr. Fuller returned to Needham in 1762 and there engaged several men on condition that, in addition to the wages to be paid while here, they were to be allowed a specified sum for the seven days it would take them to reach Schenectady and a like sum for the return trip.²⁶

By the year 1766 twenty-three pews²⁷ were fitted up within the church. The building was as yet without a steeple and in its absence a temporary bell was hung within the church.²⁸ Towards the latter part of the year a contribution of thirty pounds was received from Sir Henry Moore,²⁹ governor of the Province, with a promise that he would later "send up some furniture to Compleat the Church."³⁰ It was at this time also that the parish received the name it now bears, not from Mr. Brown as has generally been supposed (St. George being the patron saint of the land from whence he came), but from Governor Moore who designated the building as "St. George's Chapel."³¹

At the commencement of the year 1767, an effort was made to raise funds "for the final finishing off of the church," and a committee comprising Mr. Matthew Lyne,³² Mr. John Shee and Mr. Richard Cullin was appointed for this purpose. Their plan of campaign took them to German Flats³³ "from whence and along the river" they finally succeeded in collecting³⁴ thirty pounds. With this sum and with what other money they hoped to receive it was confidently expected that the arch could now be finished and the walls plastered. Upon investigation, however, it was found that to form the arch alone would entail an expenditure of nearly forty pounds, and with the money on hand so "vastly deficient" for the needs, the work was, for the time being, again held in abeyance.

It was now suggested that some income could be derived from leasing the plot of ground that had been set aside for a parsonage, but to this, Sir William Johnson, to whom the matter was referred for advice, would not assent.³⁵

During the fall of 1768³⁶ a congress was held at Fort Stanwix for the purpose of adjusting with the Six Nations the matter of the boundary that had been under discussion at the treaty of German Flats in 1765. The proceedings were considerably delayed by the non-arrival of some of the Indians and it is not unlikely that it was during this interval that Sir William took occasion to mention the need of funds to complete the English church at Schenectady and to solicit from the commissioners in attendance contributions for this purpose.

"I received your Interesting Letter," wrote³⁷ Mr. Brown to Sir William on October 19, in acknowledging receipt of the approximately sixty pounds that he had succeeded in collecting,³⁸ "(and) I immediately Communicated the contents which regards the Church to the vestry which made us all very happy, but as we want words to Express our grateful Sentiments to you as we ought we must be silent."

Plans were now started to complete the church,³⁹ but when, added to the lateness of the season, it was found that there was no one in town whose services could be obtained to plaster the walls it was concluded to wait until spring to undertake the work.⁴⁰

The year 1769, after a period of ten years since the foundation was laid, finally witnessed the completion⁴¹ of St. George's Church,—quite a different building, however, from the one we now know.

From a rough sketch found in one of the record books it would appear that the original building was thirty-six feet in width⁴² and

fifty-six feet in depth.⁴³ The walls⁴⁴ were of undressed blue stone, thirty inches in thickness, except for a space of fifteen feet in the center at the front where the thickness was forty-three inches. The high-pitched gable roof, covered with shingles, was without a steeple.⁴⁵ There were two doors, one at the front or west end and the other⁴⁶ on the south side. On the front were two windows, one on either side of the door. The south side had, in all probability, but two windows also; that is the two now seen between the front of the church and the transept. The north side had, in all probability, in addition to the one window now seen near the front of the church a second window further back.⁴⁷ Within,⁴⁸ the church was divided into nave and aisles by two rows of wooden columns of the Tuscan order. The ceiling over the nave was arched or wagon-head vaulted and over the aisles, flat. In the middle, against the east wall stood a communion table, and directly in front of it two desks for reading and preaching. Only a part of the church was finished with pews, extra benches being brought in in case of need, and against the south wall two pews distance from the door towards the chancel stood the pew⁴⁹ erected for Sir William Johnson "adorned with a handsome Canopy supported by Pilasters."⁵⁰



*Sir William Johnson, Bart.
From a copy of a painting on glass in the possession of the
Montgomery County Historical Society*

Chapter IV.

1. Born in 1727; died June 30, 1814.

2. Professor Pearson states ("Genealogies of the First Settlers of Schenectady," p. 30) that in 1751 he was a resident of Albany and that he did not settle in Schenectady until after his marriage. On the authority of Mr. L. H. Willard, it is stated by Dr. O'Callaghan ("The Documentary History of the State of New York," IV, 387) that he settled here in 1748, and this is also the date given on the tablet erected to his memory on the walls of the church.

3. He also enjoys the distinction of being the first recorded communicant.

4. Dr. O'Callaghan states also on the authority of Mr. Willard that he married a Miss Wemple. Professor Pearson states ("Genealogies of the First Settlers of Schenectady," p. 30) that he married Miss Margaret, daughter of Mr. Caleb Beck, but he does not appear sure of this as he inserts a question mark after "Beck." An examination of the names of the witnesses of the baptisms of Mr. Brown's children would indicate that Professor Pearson was correct in his assumption.

5. Dominie Theodorus Frelinghuysen was pastor of the Dutch Church from 1746 to 1759, when he sailed for England and never returned.

6. The subsequent entries record the baptism of Mr. Brown's four other children;—Ann, July 6, 1754, by Reverend John Oglivie; Elizabeth, September 27, 1757, by Reverend Barent Vrooman, pastor of the Dutch Church; Abraham, October 24, 1759, by Reverend John Ogilvie and Dorothy, October 28, 1762, also by Dominie Vrooman.

7. "Documents Relative to the Colonial History of the State of New York," X, 677.

8. Jonathan Pearson, "A History of the Schenectady Patent," p. 332.

9. So, at least, it impressed Lord Adam Gordon, who passed through here a few years later on his way to visit Sir William Johnson.

10. "Documents Relative to the Colonial History of the State of New York," X, 677.

11. He was knighted in the year 1756.
12. This building is also standing and is now the home of the Johnstown Historical Society.
13. Both of these appointments were given him at the time he was knighted.
14. Thomas Nickson (Nixon) was a resident of Schenectady as early as December 6, 1741, on which date his first child Sibby was baptized.
15. Reuben Horsford (Hosford) was a hatter from Farmington, New England, and a resident of Schenectady as early as December 8, 1748, when he married Ariaantje, daughter of Daniel Van Antwerp.
16. Letter of the Reverend John Ogilvie, Montreal, August 29, 1761. Miscellaneous Papers of St. George's Church.
17. The editor of the New York *Mercury*. He later printed under the patronage of Sir William Johnson, the second edition of the "Indian Prayer Book." *Vide* note 39, Chapter II.
18. Bookseller and later editor of the New York *Gazetteer*.
19. The first recorded election of a vestry was in 1771. The committee in charge of the parish affairs seems, however, to have been designated as "the vestry," almost from the first.
20. An entry during this year records the payment of £4 3s. 9d. to "Richard Oldrich and Horseford for digging the Foundation of the Church."
21. The deed was not made out until the following year and payment (£191) was not made, or at least, not entered in the records until the year 1762. The property was almost immediately conveyed to the S. P. G. to be held in trust. Letter of the Reverend John Ogilvie, Montreal, August 19, 1761. Miscellaneous Papers of St. George's Church.
22. An entry records the payment of £7 1s. 9d. for this work.
23. John Duncan, £5, Jonathan Ogden £5, John Brown £5, Messrs. Cullins and Casety, £4 10s., Ann Forrest (for a seat) £1, Solomon Taylor (for half a pew) £2.
24. To Mr. Robert Clench has been accorded the distinction of being the first to introduce stoves in the church, "an innovation which disturbed the minds of many who did not approve of such novelties." Letter of the Reverend William Payne, quoted in the "Documentary History of the State of New York," IV, 503.
25. Under his direction there were erected also not a few of the more pretentious houses both in Schenectady and up the Valley, notably: the residence of Mr. John Duncan, known as "the Hermitage," later burned, which stood on the present estate of Mr. Welton Stanford; the John Glen mansion, now No. 58 Washington Avenue;

the Ten Eyck mansion, now standing on the northeast corner of Governor's Lane and Front Street, lately remodeled and at one time the residence of Governor Joseph C. Yates; the Daniel Campbell mansion, now standing on the northeast corner of State and Church Streets; the Johnstown Court House; the residence of General Nicholas Herkimer in the town of Danube, Herkimer County and the house at Guy Park, later the residence of Colonel Guy Johnson.

26. Reverend William Payne, "St. George's Church, Schenectady," p. 6. Honorable John Sanders, "Early History of Schenectady," pp. 195-196.

27. A sketch of the pew arrangement is found in one of the record books. The list of pew holders on March 31, 1766, was as follows:

John Duncan	N?	1
John Glen		2
Sr. William Johnston		3
Rich. Cullin }		
James Cashady }		4
		5
		6
		7
Jonathan Ogden yearly rent 12/		8
Daniel Campbell		9
Jno. Brown one year		10
Msr. Phyn & Ellise		11
Samuel Fuller		12
. . . Chas. Domeston one seat of pew Thomas Morrall bought		
Charles Miller 1/2 pew rented		13
John Ogden Ground 16 Rent also 16/ Pd		14
		15
Stephen Dudley		16
Matthew Lyne 1/2 a pew in pd.		
Sarah Schermerhorn Pd		17
Chris Johnson 1 seat		
James Robison 1 seat Pd		
Mrs. Denny 1 seat		18
Charles Doyal Pd		19
John Wasson		20

Frances Smith Pd Jesse Price

Robert Adams 1 seat Pd 21

Amasa Fressel

Mary Stevens Pd 22

23

28. "We have Contrived to hang a bell in the Chapple till we are able to Erect a Stepple." Letter to the Reverend John Ogilvie, October 14, 1766. Miscellaneous Papers of St. George's Church.

29. Governor of New York from 1764 until his death, September 11, 1769.

30. Letter to the Reverend John Ogilvie, October 14, 1766. Miscellaneous Papers of St. George's Church.

31. "The Governor has Subscrib'd £30 and promised to send up the furniture to Compleat the Church, and gave it the Name of St. George's Chapple." Letter to the Reverend John Ogilvie, October 14, 1766. Miscellaneous Papers of St. George's Church.

32. He was a schoolmaster in Schenectady as early as 1760.

33. A testimonial signed by Hendrick Frey, Jacob Clark and Jost Herkimer, Justices, recommended to the people of this district that generous contributions be made "for so pious and Laudable a work."

34. Numbered among the gifts were the following:—

Peter Mabce,	3 Skeuple Wheat
Arent Putman,	1 Skeuple Oats
Harme Fisher,	1 Skeuple pease
Mr. Joseph Ye. Indian	8s.

The most "generous contribution" was sixteen shillings. Two gifts of this amount were received.

35. With his answer he sent a further contribution of £10. 1s. 6d. to "apply towards completing the Church."

36. On March 26, of this year the following schedule of fees was established by the "Vestry of St. George's Chapel."

For Grown Persons, Buried in the Church	3. 0. 0
Taking up and Laying the Floor	8. 0
Making the Grave	4. 0

Liberty of breaking the Ground	
in the Church Yard	2. 0
Bell ringing $\frac{1}{2}$ to the Church	
and $\frac{1}{2}$ to the Clerk	4. 0
The Bier	2. 0
The Pall	4. 0
Inviting the Whole Town	16. 0
Do any part thereof	6. 0
Clergyman's fee for reading	
Services in the Church	8. 0
Do Do in the Church Yard	4. 0
Clerk's Do in the Church	4. 0
Do Do in the Church Yard	2. 0
Marriage fee for publishing 3/	
ditto for Marrying 13/	16. 0
For Children under 15 years of Age Buried in the Church	1. 10. 0
Taking up and Laying the Floor	8. 0
Making the Grave	3. 0
Liberty for breaking the Ground	
in the Church Yard	2. 0
Bell ringing $\frac{1}{2}$ to the Church and	
$\frac{1}{2}$ to the Clerk	4. 0
The Pall	2. 0
Inviting any part of the Town	6. 0
Clergyman's and Clerk's fee for	
reading services as above.	

37. "The Documentary History of the State of New York," IV, 387.

38. This included contributions as follows:

The Honorable Governor Penn, and Commissioners of Pennsylvania	£32. 10. 0.	
His Excellency Governor Franklin of New Jersey	£6. 10. 0.	
Doctor Walker, Commissioner from Virginia . .	£2. 0. 0.	
Lieutenant John Galland, Commanding Fort Stanwix	£1. 0. 0.	
Mr. John Wetherhead	} Representing the traders who had suf- fered in Pontiac's War .	£3. 0. 0.
Mr. Samuel Wharton		£3. 0. 0.

39. "The Documentary History of the State of New York," IV, 387.
40. *Ibid.*, p. 399.
41. Richard Smith, "A Tour of Four Great Rivers," p. 22.
42. Inside measurement. This is the present width of the church from the inside door as far as the transepts.
43. Also inside measurement. This would bring the location of the south-east interior corner three-quarters of the way in in the present pew 99, and correspondingly the north-east corner the same distance in in pew 32.
44. The present front wall (within the one supporting the tower) is undoubtedly now as in the original church. The original side walls form the walls of the present church for a distance of about thirty feet from the original front wall, and can be easily distinguished from the difference in the way the stones are laid.
45. Letter of the vestry to Dr. Burton, January 21, 1772.
46. A portion of the arch still remains about twenty-five feet from the original front wall.
47. It is not improbable that the back of the church also had two windows to correspond with the two at the front.
48. Fortunately later alterations did not change the general scheme of the interior.
49. Number 3 on the plan of 1766. This would bring the location of the pew on the floor plan of the church as it stands today, in the right transept at about the location of pew number 110. It was erected by Mr. Jesse Price at a cost of £6 16s.
50. Richard Smith, "A Tour of Four Great Rivers," p. 22.

Efforts to Secure a Minister and Charter and the Friction with the Presbyterians.

ALTHOUGH “from their small Ability, and great desire to become like other Christians,” the English of Schenectady had by 1765, “with much perseverance almost finished a small Church for Publick Worship,”¹ they now found that they were unable to support a clergyman and that, therefore, all their endeavors were ineffectual.²

From time to time, since the latter part of the year 1763, irregular services had been held in the chapel under the direction³ of the Reverend Thomas Brown, rector of St. Peter's. These services did not, however, satisfy the needs⁴ of the worshippers and with their “great desire,” therefore, and “small ability” to gratify it, it was determined, in this early crisis in the affairs of the parish, to seek the aid of the Venerable Society for the Propagation of the Gospel and on March 23, 1765, certain petitioners⁵ were moved⁶ to “humbly pray” that a mission be granted to enable them to complete the work begun, or, in case this was not feasible, that some other assistance might be given.

The matter of forwarding the petition was left⁷ to the Reverend Samuel Auchmuty, rector of Trinity Church, New York, who, after noting⁸ on the bottom that he had been informed that many of the subscribers were people of character and property, enclosed the petition with a letter, addressed to Dr. Burton, the Secretary of the S. P. G., reading in part as follows:⁹

New York May the 3rd. 1765.

“Revd Sir

As I did myself the pleasure of writing to you by our last packet, at large, I should decline troubling you at present was I not repeatedly importuned, by the people who subscribe the inclosed Petition, to forward it to you—I am very sensible that many Things, such as a House, Glebe &c. are wanting, before they are intitled to a Mission; yet, their request I am obliged for the sake of rest to comply with. They have sent me a sort of an Obligation wherein they promise to pay, to the Revd Mr Browne, (who is now among them), or any other worthy Missionary, the Society shall be pleased to send among y^m about forty pounds Currency (£22—Sterg) Annually. There is no doubt but that Missionaries in those distant parts of this Province are wanting; but whether, confining them to any one particular place at present would be prudent, I ca’ not yet say.”

On May 20 the Reverend Mr. Auchmuty wrote¹⁰ to the vestry that he had forwarded the petition to the Society, adding that he had supplemented the letter that accompanied it with some consideration of their “situation and circumstances.” “As soon as I receive their answer,” continued Mr. Auchmuty, “I shall take care faithfully to remit it to you. In the interim you would do well to be looking out for Glebe and make some Provision for a parsonage House. These things will be required by the Society if they should erect you into a mission. I shall at all times be ready and willing to serve you—permit me Gentlemen, before I conclude to recommend peace and unanimity to you,—a constant attendance upon Divine Worship—A veneration for our most excellent Liturgy—A true and genuine faith in the Lord our Righteousness—and an extensive Love and Charity for your Protestant Brethern,

who out of Consciences unhappily do not join with the established Church."

While the design of building St. George's Chapel had been "for the decent celebration of divine Worship in the english Language, & according to the Liturgy of the Church of England," it had been planned that liberty should be granted "to Protestants of every Denomination to use the—— Chapel at such Hours as (should) not interfere with the Service of the established Church."¹¹

Not a few of the inhabitants of Schenectady who held to the Presbyterian faith had subscribed to the fund for the erection of the church and they, therefore, felt doubly free in availing themselves of the privileges granted, in fact so free as to almost immediately cause a friction with the Episcopalians, which soon broke into open discord with the petition that the chapel be established as a mission of the English Church.

To such a point had the trouble progressed by December that the Episcopalians resolved¹² to petition Governor Moore for a charter whereby their rights and privileges would be secure and any future unjust attempts by the Presbyterians on the privileges of the church, prevented.

A draft of the petition was forwarded to Captain Guy Johnson¹³ that he might lay the matter before Sir William, and the letter that accompanied it expressed the desire that he, as well as Captain Daniel Claus,¹⁴ would permit their names to be enrolled as trustees of the church in case the charter was granted.

Sir William "is of the Opinion," wrote¹⁵ Captain Johnson on December 27, 1765, in reporting to the vestry the result of his conference, "that the Clergy at New York will be able to effect your desire provided they stir heartily in it, he has as yet no Acquaint-

ance with the New Governor—when he has he will second it if occasion requires.—I would have added to the Number of Subscribers to the Petition but that my place of residence being pretty well known, it would not have been so proper to do so, not being an Inhabitant,—I shall be very Glad if my being a Trustee can be of any service, Therefore I have no objection to it: I have spoke with Capt. Claus on that head but have not received his final Answer, tho' I don't Doubt but he may agree to it.—If the petition was copied over on larger paper, and the Words "*Your Excell'cys Petitioners*" added for, "*Your Petitioners*" at the beginning of each Paragraph, I think it would do better, and also that It should be mentioned at the foot "*Signed on behalf of ourselves & the rest of the Protestants of the Established Church*" and this will look better I think, as the Subscribers appear too few to Constitute a Church, especially it will be so represented by those who may disagree to your design."

A draft of the proposed petition was also sent¹⁶ to the Reverend John Ogilvie that both he and Mr. Auchmuty might peruse it and insert whatever alterations they thought necessary, before returning the paper for the final approbation of Sir William Johnson.

On October 14, 1766, the vestry were able to report¹⁷ to the Reverend John Ogilvie that they had laid their petition for the charter before the governor while he was visiting Sir William, that he had received it with the utmost condescension and had given assurance that he would lay the petition before the Council as soon as he returned to New York. "(Sir William) who generously espoused our cause with the greatest warmth," continued the letter "informed his Excellency with the proceedings of the presbyterians the Gov'r Advised us to return the presbyterian in this town the Superscription Money back again, and Sir William Answered rather than they

should have any right in the Church he would pay the Money himself."

Matthew Lyne who chanced to be in New York, later in the year, took occasion to wait upon the governor with a view of ascertaining how matters were progressing and was able to report¹⁸ that he had had the pleasure of hearing that the petition had been laid before the Council, that it had met with a favorable reception and that the charter would shortly be "sent up."

The matter of the charter was still pending in April, 1767, for on the third Sir William reported¹⁹ to the vestry that Captain Guy, who had "newly returned" from New York, had reminded the governor of the affair and had been informed that it would shortly terminate to their satisfaction. In spite of the favorable promises, however, the charter had not been granted by June 15, 1768, although Captain Johnson wrote²⁰ to Mr. Brown on that day that the governor had assured him the day before that it was "making out"²¹ and that being very favorably disposed towards the church he would do everything in his power for its interests.

While the granting of the charter was being urged in New York, the matter of the request for a mission was being pressed, and with better success, in London. When, at first, the petition was not noticed, it was suggested that a memorial be sent by the petitioners to the clergy of New York asking them jointly to solicit the Society in their behalf and "to represent in the strongest manner the danger of the congregation (for want of a Clergyman duly to Officiate for them) being drawn away from the established Worship to the Presbyterian."²²

Whether or not any action was taken towards presenting the suggested memorial cannot be ascertained, although Dr. Auchmuty

wrote²³ to the Society on October 24, 1766, suggesting that "it might not be amiss for (them) to give the petitioners some encouragement providing they set about purchasing a glebe house etc." Sir William also wrote²⁴ and in addition to mentioning the fact that the Presbyterians "had done all in their power to obstruct the work on the church and (to) draw off the members (by) threatening to pull it down," stated that "unless something (was) immediately done for (the petitioners), the next generation must become dissentors and all future hope of the increase of the church—prove abortive," as Schenectady was not the only town where such practices were carried on.

As a result of the letters of Dr. Auchmuty and Sir William Johnson the Society at once "engaged²⁵ to appoint" a missionary to Schenectady.

The selection of the minister to be appointed seems²⁶ to have been left to Sir William and after several letters had passed between him and Dr. Smith of Philadelphia, the Reverend Alexander Murray, Episcopal minister at Reading, Pennsylvania, was induced to write²⁷ to the Society in January, 1768, asking leave to remove to Schenectady.

While the events detailed were transpiring, the Presbyterians²⁸ were busily engaged in organizing²⁹ their congregation. For some time they had been worshipping in a rented "meeting house," and by August, 1768, had gained sufficient strength to warrant their competing³⁰ with their brethren in Albany for the services of the Reverend Andrew Bay.³¹

The vestry of St. George's were as yet unadvised regarding the decision of the Society on the appointment of Mr. Murray, and "Anxiously Solicitous on this head" by reason of the activities of

the Presbyterians, Mr. Brown decided to place the matter before Sir William. "Our Congregation," he wrote³² on August 5, 1768, "begs to know wether there is any reason to Expect Mr. Murray soon here, if not if your Honour approves of it, we would give him an Invitation to come here, that if this place is agreeable to him and he to us, we will then Subscribe yearly as much as lies in our power for him, tho' I really think it will not exceed £40 this Currency but however if Mr. Murray comes and you think him a person that (is) likely to promote Religion among us, we make no doubt but you will Sir: by recommending another Mission, to be added to this, or by some other means, make the terms agreeable to him."

During the summer Mr. Murray received³³ the permission of the Society to remove to Schenectady. He waited in vain for some word from the vestry of St. George's with reference to the position but when by September he had heard nothing he felt obliged to drop all further thoughts of the mission and so informed the Society that they might make another appointment.³⁴

Although the affair had been thus badly managed, it was hoped that Mr. Murray might still be induced to accept the charge at Schenectady. A letter written to him in October with this in view, however, went astray³⁵ and it was only when an answer was received to a second letter sent on January 2, 1769, that the vestry put an end to their expectation of obtaining his services. "Since (September)," wrote³⁶ Mr. Murray in part, "i have entered into a married State, which would make a Removal so far as to Schenectady very inconvenient, & the Salary there wou'd be very unequal to the Expende of supporting a Family."

"You can't immagine how the Disappointment affects us," wrote³⁷ the vestry to Sir William on February 25, 1769, in for-

warding a copy of Mr. Murray's letter, "and will be attended with the Consequences of losing some part of our Congregation by their Joining the Dessenters, as they have provided³⁸ themselves with a Gentleman who is much admired, And as we are at a Loss how to proceed farther for the speedy provision of a Missionary. We make bold to Crave your Advice how to act."

Several months after the refusal of the Reverend Mr. Murray³⁹ to accept the charge at Schenectady, Mr. David Griffiths,⁴⁰ who had expressed the intention of going to England for ordination as soon as he could secure proper recommendations for a mission, journeyed to Johnstown to crave the "Countenance and Influence" of Sir William with a view of obtaining the appointment at Schenectady.⁴¹

Later through Mr. Brown "some tolerable offers" were made to Mr. Griffiths should he, after ordination, "be inclined" to the mission.⁴² What induced him to decline these offers and to choose instead the mission at Gloucester, N. J., is not known. Perhaps he visited Schenectady and met Mr. Dudley Davis, one of Sir William's protégés who was endeavoring to start a law practice here, or perhaps he was given an opportunity of reading a letter from that gentleman to Sir William, describing his impressions of the town, and became discouraged at the outlook. "Business here," reads the letter⁴³ referred to, "is not to be had, house rent is high, and the Inhabitants very Extorting and unsociable, and so wanting in Humanity that a person is despised for that which should at Least, Induce them to condolence and pity.—the Longer I stay here the more time I shall waste and my Circumstances grow worse, if worse they can be."

Mr. Griffiths could not be induced to alter his decision and so was registered a second unsuccessful attempt to secure a rector for St. George's.

Chapter V.

1. Manuscript Records of the S. P. G., II, Series B, No. 11, 24.

2. *Ibid.*

3. *Ibid.*, No. 1, op. 32.

4. "There is not one Church Clergyman in all the extensive county of Albany except Mr. Browne, whose usefulness I have informed you is little, little indeed." Dr. Auchmuty to the S. P. G., October 24, 1766. Quoted by Professor Pearson, "A History of the Schenectady Patent," p. 391.

5. Jno. Brown, Matthew Lyne, Edward Arnold, John Shee, Samuel Fuller, Richd Cullon, James Cassety, Charle Adams, Thos Porter, Samll McNutt, John Thomson, John Porter, Joseph Norris, Charles Doyal, Stephen Dudley, Owen McCarty, John Steell, Robt Richey, Aubrey Thomas, Harmon Peters, John Wason, John Warson Jun, Willm Ewings, Henry Doular, Robert Bowhannen, Andrew Johnson, James Johnson, Portrul Larkins, John Davis, Daniel Campbell, John Duncan, James Phyn, David Meldrum, Alexr Ellice, Saml Tyms, Andr Mcfarlan, Gilbert Tice, Jonth Ogden, John Constable, Alexander Campbell, John Kempe, Salby Tayler, Edward Burrowes, Adam Smith, Thomas Morrall, John Kysand, Abram Watson, Donald McBean, Archebald McAnten, Daniel Callahan, William White, Nicklos McDaniel, Ruebn Horsford, Noah Horsford, Thos Arnold.

6. Manuscript Records of the S. P. G., II, Series B, No. 11, 24.

7. *Ibid.*, No. 1, op. 32.

8. *Ibid.*, No. 11, 24.

9. *Ibid.*, No. 1, op. 32.

10. A copy of the letter is included among the Miscellaneous Papers of St George's Church.

11. Letter of the Reverend John Ogilvie, Montreal, August 19, 1761. Miscellaneous Papers of St. George's Church.

12. "The Documentary History of the State of New York." IV, 362.

13. Captain or Colonel, Guy Johnson was a nephew of Sir William. He had acted for some time as his private secretary and had married Mary, the younger of his uncle's two daughters. Later, at the death of Sir William, he succeeded to the position of His

Majesty's Superintendent of Indian Affairs and at the outbreak of the Revolution retired to Canada. From 1766, until his departure for Canada, Colonel Johnson resided at Guy Park one mile and a half east of fort Johnson. The mansion house, built for him by Sir William, after years of neglect, is now being restored. His property in the State was confiscated by the act of 1779.

14. Captain (he received this rank on July 6, 1761) Daniel Claus was at this time serving as a deputy to Sir William. He possessed a thorough knowledge of the Iroquois language and his services as an interpreter were of exceptional value. He married the elder of Sir William's daughters and resided near Johnstown until the outbreak of the Revolution. He served actively with the British forces during the early part of the war and in 1777 withdrew to Canada. Here he remained until peace was declared and then removed to England. During his stay in Canada, he superintended the printing of the Quebec edition of the Indian Prayer Book, a reprint from the second edition and necessitated because it was feared that the book might be wholly lost in a short time as very few copies of the edition remained among the Mohawks who had retired to Canada.

15. To Mr. John Brown. The original letter is among the Miscellaneous Papers of St. George's Church.

16. Mr. John Brown to the Reverend John Ogilvie, January 6, 1766. A copy of the original letter is among the Miscellaneous Papers of St. George's Church.

17. The vestry to the Reverend John Ogilvie. The original letter is among the Miscellaneous Papers of St. George's Church.

18. "The Documentary History of the State of New York," IV, 371. On this trip he also took occasion to procure a clerk (in all probability, Mr. James Fuller, payment for whose services in this capacity is recorded about this time) to officiate in the Church.

19. Sir William Johnson to Mr. John Brown. A copy of the letter is among the Miscellaneous Papers of St. George's Church.

20. Captain Guy Johnson to Mr. John Brown. A copy of the letter is among the Miscellaneous Papers of St. George's Church.

21. In spite of Governor Moore's assertions no charter was forthcoming. In the calendar of Council Minutes there appears a reference under date of March 2, 1774, indicating that a charter of incorporation was granted at that time. The original petition on which this action was taken is contained in Vol. 100 of the New York Colonial Manuscripts and that volume exists now in but a fragmentary state. According to the calendar of Colonial Manuscripts the petition bears the same date as the Coun-

cil action. The following year, April 28, 1775, the minutes record that the Attorney General *is to draw* a Charter for the *Protestant Episcopal Church* at Schenectady. This seems to indicate that at that time the Charter had not yet been issued and I find no later reference to this matter. It seems unlikely that any further action was taken by the English Governor after the matter had been allowed to drag for nearly ten years and the important issues raised by the Revolution were demanding attention.

22. Miscellaneous Papers of St. George's Church.

23. Jonathan Pearson, "A History of the Schenectady Patent," p. 391.

24. Manuscript Records of the S. P. G., Series B, Vol. 2, No. 86, p. 272.

25. Report of the S. P. G., 1766.

26. "The Documentary History of the State of New York," IV, 406.

27. *Ibid.*

28. Tradition has it that when the church was first erected the Episcopalians made use of the front door and the Presbyterians of the side or south door and that when the friction between the two denominations arose and the Presbyterians withdrew, the south door was removed and the opening walled up.

29. The date of the withdrawal of the Presbyterians from sharing the use of St. George's Chapel, may be conjectured from an entry in the books of their church, quoted by Professor Pearson ("A History of the Schenectady Patent," p. 400), which records under date of January 11, 1769, a balance of £6 14s. 6d. due "on the first 2 years of the old house."

30. "The Documentary History of the State of New York," IV, 383.

31. Then pastor of the First Presbyterian Church in Albany.

32. "The Documentary History of the State of New York," IV, 383.

33. *Ibid.*, p. 406.

34. *Ibid.*

35. *Ibid.*

36. *Ibid.*

37. *Ibid.*, p. 405.

38. Possibly the Reverend Mr. Bay divided his time between Albany and Schenectady.

39. He remained at Reading until 1778 when he withdrew to England.

40. He went to England for orders in 1770 and returned with the desired appointment to Gloucester, N. J. He soon relinquished his mission and removed to Virginia. In July, 1776, he was appointed chaplain and surgeon to the 3d Virginia battalion as a man of "uncommon merit." After peace was declared he served as a rector of a

parish in Fairfax, Virginia, and in 1786, was elected a bishop from that state. He was never consecrated, however, as owing to his poverty he was unable to proceed to England for that purpose.

41. Sir William Johnson Manuscripts, XVIII, 242.

42. "The Documentary History of the State of New York," IV, 440.

43. Sir William Johnson Manuscripts, XVII, 15.

The Rectorship of the Reverend William Andrews.

IN November, 1769, Mr. William Andrews, a young man who had been in America for some months following his graduation¹ from Trinity College, Dublin, and who also had thoughts of entering the ministry, left New York for Johnstown, with a view of soliciting the aid of Sir William Johnson in securing for him an appointment to the mission at Schenectady. Mr. Andrews carried with him several letters of recommendation from Dr. Auchmuty and other gentlemen of influence in New York who wrote in highly commendatory terms of his character and education.²

On his way to Johnstown Mr. Andrews stopped over in Schenectady to pay his respects to his relative, Mr. Daniel Campbell.³ During his sojourn here he took advantage of an opportunity to address the congregation of St. George's, making such a favorable impression that all were unanimous in their desire to second his petition for the appointment to the mission, and that Sir William might be advised of their wishes Mr. John Brown later accompanied Mr. Andrews to Johnstown.⁴

Mr. Andrews returned to Schenectady following a favorable interview and here awaited Sir William's promised letter of recommendation to the Society for the Propagation of the Gospel, upon which now rested his hope of securing the desired appointment.

On December 10, Mr. Andrews received word that a vessel at New York was expected to sail very shortly for Ireland and although

the expected letter had not yet been received, he decided to request Sir William to write him at his earliest convenience in care of Dr. Auchmuty and to start at once for New York.⁵

On January 29, 1770, Mr. Andrews sailed for Ireland. Soon after his arrival he proceeded to London where he was ordained and on May 19, the secretary of the Society wrote⁶ to the wardens and vestry of St. George's Church advising them of his appointment to the mission. "He appears to be a person well deserving of the best encouragement," comments the writer, "& will, I make no doubt, be perfectly agreeable to you, & therefore I trust, that you will testify your gratitude to the Society & your regard to him, by contributing to Him in so liberal a manner, & making a provision for a suitable habitation, that He may support himself in a manner becoming his station & character."

Mr. Andrews, having married in the meantime, reached Schenectady early in January, 1771,⁷ and about the same time the Reverend John Stuart,⁸ who had been appointed to the mission at Fort Hunter,⁹ arrived to take up his work at that post.

"Upon my delivering the Revd. Doctor Burton's letter, directed to the Church officers," wrote¹⁰ Mr. Andrews on March 15, in his first letter to the Society after reaching Schenectady, "several of the principal Inhabitants came to me, and congratulated me on my safe arrival, and expressed much satisfaction at my appointment amongst them, as they had long expected a Missionary, having had no opportunity of hearing Divine Service, excepting the occasional visits Mr. Munro¹¹ made them from Albany.

"The first time I preached here," continues the letter, "was on Sunday the 6th of January last, and since that I only baptiz'd 5 children, buried 1, and administered the Sacrament¹² to 20 Com-

municants on St. Matthias' day, 5 of whom then communicated for the first time. Agreeable to the People's Request, I have preached twice every Sunday and intend so doing—In the Evening I catechise the children, several of whom are Dutch, which gives me some hopes that my congregation will increase, as they seem fond of being instructed in English."

On March 25, the wardens and vestry wrote¹³ to the Society for the Propagation of the Gospel to express their appreciation of being granted a mission and their approval of the appointment of Mr. Andrews. "You may be assured we will support him," they promised, "as liberal as the Circumstances of the Congregation ('the majority of whom (are) not very opulent,') will admit."

"The income of the Pews," continued the letter, "and whatever else comes into our Hands (except the Subscription for a Minister) we shall be under a necessity of expending to compleat the Church & for any other Contingency that may happen."

April 1, 1771, witnessed the first recorded election of officers¹⁴ for the church and on the same day the accounts from August 23, 1763, were examined and closed with a balance in the treasurer's hands of £12 8s. 10d.

Mr. Andrews continued to preach twice each Sunday and on June 24 in his second letter¹⁵ to the Society reported a following of "80 grown up persons, who attend(ed) regularly and decently, besides some of the other Denominations (who came) at times. My Church is particularly more fill'd in the Winter-time," he explained, "as several of (the congregation) are Indian Traders or Batteauxmen, who, when the Mohawk River is open, proceed in those kind of Vessels to Fort Detroit and even to Mishillinackanac in Sloops, which is upwards of 1000 miles from hence.

“I have administered the Sacrament to 25 Communicants on Easter Sunday last,” continued Mr. Andrews, “and to a less number on Whitsunday, as many of them were then abroad. I have altogether baptized since I came here 10 children, 3 of whom were Negroes.”

Scarcely had Mr. Andrews dispatched his second letter to the Society when he sustained a severe loss by reason of a fire which broke out in the house where he and Mrs. Andrews were lodging. Although they managed with difficulty to save a few of their personal effects the greater part of their wearing apparel and household goods and several of the rector's books were consumed by the flames.¹⁶

During the same week in which the fire occurred there came a letter¹⁷ from the Society informing Mr. Andrews that from the amounts of his drafts against them, they believed that he was laboring under a false impression as to the amount of his yearly allowance and advising him that this allowance was but forty pounds instead of the fifty that he thought it to be.

Mr. Andrews acknowledged the Society's letter on June 30, taking occasion to inform them of his recent loss and of his general situation. “The People here,” reads¹⁸ a portion of the letter, “have never furnished me with a House, agreeable to your Request;—they pay me only £40 this currency this year, this added to what the Society are pleas'd to allow, I do assure you, is insufficient to support me. I do not mean by this Representation of my Case, to make myself appear poor to the Society, I only desire to represent my Situation to them as it really is. And I believe had not this Accident happened and my Salary less than I thought, I shou'd have been able to live.

"I shall, I hope, be regular to discharge my Duty with Strictness, and endeavor to make my Labors pleasing to my People, as I shall also expect to deserve the Esteem of the Society."

Mr. Andrews struggled along throughout the summer deriving some slight benefit from the lot that had been purchased for the erection of a house for the minister when circumstances would permit and which had been ploughed and fenced in at the expense of the church and turned over to him for a garden.¹⁹ Towards fall, however, he determined to make some endeavor to augment his resources and to this end in September, opened a grammar school in connection with the church. "That I may make it the more generally useful," he wrote²⁰ on September 28, to Sir William Johnson in advising him of his venture and soliciting his patronage, "I shall give Instructions in Writing, Reading and Arithmetic. At present I have Ten Scholars," continues the letter, "and as the Prices are moderate, I have the Prospect of getting more daily."

The project of the grammar school had scarcely been launched when Mr. Andrews determined upon a more ambitious scheme,—that of making it an "Academy." By November 5, the number of scholars had increased to thirteen and as it was now planned to receive boarders it was hoped that this number would be considerably augmented at an early date.

Mr. Andrews hastened to inform²¹ Sir William of his change in plan and at the same time to explain to him that because of the inadequacy of his allowances, it was only through the success of the undertaking that he could hope to continue at Schenectady. "The people subscribe as largely & willingly as they possibly can," he explained, "in short, they contribute all in their Power to make me live easy, and I do every Thing I can to please them, by doing my Duty amongst them.

“What I only wish for,” added Mr. Andrews, “is that the venerable Society would please to add something to My Income, either on Account of the School, or because of the Poverty of the Mission.—For, I believe I may safely pronounce it to be one of the poorest Missions on the Continent. Still I wou’d not wish to appear discontented, for I am far from being so—I only desire to have my Income so settled, in a moderate Way, that I can make it barely satisfy my few Wants.”

The knowledge of Mr. Andrews’ circumstances had, during the fall, brought a suggestion²² from the Society that some of the income from the renting of the pews in the church be diverted to his account. To this suggestion the vestry were not inclined to listen. “(We) humbly beg leave to lay the State of the Church here before you,” they wrote²³ under date of January 21, 1772, “and then flatter ourselves the Society will not be Displeased that we cannot allow our Minister any of the profits arising from the pews, the Church being in Debt £225.5.8. currency exclusive of Interest, nor have we either Steeple, Bell, Communion plate, or any kind of Church Furniture,²⁴ and Mr. Andrews himself is so sensible of our Inability, that He has declared,²⁵ he wou’d not accept any of the pew rents if offer’d to him, well knowing that we have hardly any other Fund to finish the Edifice and keep it in Repair.”

During the year 1771, Sir William Johnson had replaced the church at Johnstown by a larger and more suitable building²⁶ of stone. He had been long in expectation of securing a missionary for the post through the Society for the Propagation of the Gospel but when his efforts were unavailing he had written²⁷ to several of his acquaintances requesting them to recommend any “gentleman in Orders of good Character” with whom they might meet, who

was willing to accept the position. Sir William was in due time informed by one of his friends that he had secured an applicant who would shortly come to Johnstown.

Soon after Sir William had written to his friends Mr. Andrews, impelled, perhaps, by a desire to better his condition and to come in closer personal contact with the baronet, expressed a desire to remove to Johnstown. Sir William did not at once make a decision in the matter, feeling that it was not in his power to give an answer "with any degree of Certainty, least somebody had been already fixed upon in consequence of (his) former application."²⁸ When this was definitely ascertained to be the case Sir William wrote²⁹ to Mr. Andrews on June 25, 1772, so advising him and expressing the hope that should he find the applicant to his liking and therefore be unable to gratify Mr. Andrews' wish, that it would be no material disappointment to him and that he would continue to persevere in his "pious endeavors" at Schenectady making up for the "slenderness" of the mission by the success of his "Academy."

Mr. Andrews answered³⁰ Sir William's letter on July 23, expressing great satisfaction at the possibility of his securing a minister and returning thanks for his expressions of consolation. "But the very Thing which enables me to continue in this Mission," he added "is the Grievance I complain of: For my constant Attendance on the School, prevents me from paying that Attention to my Congregation which I cou'd really wish, and from my being obliged to write two Discourses every Week I am confined from taking that Recreation which I find my Health requires."

On June 30, 1772, Mr. Andrews transmitted to the Society a somewhat fragmentary report of the progress of his mission during the year past. "Since the 30th June last," reads³¹ this report, "I

have baptized 1 White and 24 Black Adults—16 White and 2 Black Children—Married 4 Couple—Buried 7—And have 43 Communicants—And also 16 Catechumens.”

As had been anticipated constant confinement to the school and attention to the duties of the mission soon began to undermine Mr. Andrews' health. During the winter when he became apprehensive that his constitution could undergo little longer the “servitude” of his combined activities he again applied to Sir William for a letter of recommendation that he might seek another mission better suited to his needs.³² Mr. Andrews' health continued to decline and during the summer he suffered to such a degree that at the advice of Dr. John Constable³³ he determined to give up his work for the time being and to leave Schenectady in search of relief. His decision was influenced and his departure hastened by the opportune arrival at Schenectady of a clergyman³⁴ who kindly offered to supply his place and by satisfactory arrangements made under which the care of the school was committed to a “Person of Capacity.”

On August 16, 1773, Mr. Andrews wrote³⁵ to Sir William from New York that the only expedients prescribed for the recovery of his health were exercise and a change of air both of which he intended enjoying in such a manner as his circumstances would permit. “But,” continued he, “shou'd I ever recover, & return to the same Duties, a Relapse probably ending in a Consumption wou'd be the fatal Consequence.” Mr. Andrews further expressed the hope that an understanding of the circumstances which governed his departure would render his conduct justifiable in the eyes of the Society and of the people, the more so as he proposed not to relinquish the mission until it was properly supplied and not even then without Sir William's approbation.

It would appear from a subsequent letter³⁶ that Mr. Andrews took no particular pains to inform the vestry of St. George's of his physical condition or to consult with them regarding his plans, simply announcing, before his departure, that by advice of Doctor Constable he was going "to the Seaside for three or four Weeks for the Recovery of his Health."

Mr. Andrews failed to return to Schenectady at the time designated and subsequently word reached the congregation that "he had certainly sailed to Virginia in Quest of a better provision," to which purpose was now attributed his primary intention in leaving. When after a lapse of thirteen weeks both parish and school had suffered by his absence to such an extent that the latter was "nearly annihilated," the congregation of St. George's decided that they were justified in seeking another rector and in consequence extended a call to the Reverend John Doty which was promptly accepted.³⁷

Mr. Andrews returned to Schenectady in November and from here on the twenty-fifth addressed³⁸ to the Society his resignation as rector of St. George's, adding that through the recommendation of Sir William Johnson he had procured a parish in Virginia³⁹ and that his successor had already arrived in Schenectady.

Chapter VI.

1. Manuscript Records of the S. P. G., Series B, Vol. 2, No. 35, p. 128.

2. "The Documentary History of the State of New York," IV, 421.

3. Mr. Daniel Campbell was born in Ireland, September 19, 1730, and died, August 16, 1802. He came to Schenectady some time during the year 1754 and commenced business as an Indian trader, subsequently amassing a considerable fortune. He lived in the house now known as 101 State Street, which was erected for him in 1762 under the direction of Mr. Samuel Fuller (*vide* note 24, Chapter IV) and in which it is said that he frequently entertained Sir William Johnson with whom he was on terms of close friendship, when the latter came to Schenectady. Although Mr. Campbell contributed twelve pounds toward the erection of the church and was a pew holder from the year 1766 until his death, he appears to have taken little active interest in the affairs of the parish. After his death the name of his wife, Angelica Bradt Campbell, is conspicuous on the various church subscription lists for the liberality of her gifts.

4. Sir William Johnson Manuscripts, XVIII, 113.

5. "The Documentary History of the State of New York," IV, 421.

6. A copy of the letter is included among the Miscellaneous Papers of St. George's Church.

7. He had been delayed by illness for some time in Ireland, where he had gone to take passage.

8. He was born at Harrisburg, Pennsylvania, in 1740, was graduated from the College of Philadelphia and admitted to Holy Orders in 1770.

9. The mission, it will have been noted, had been without a resident minister since the withdrawal of the Reverend William Andrews some fifty-three years before.

10. Manuscript Records of the S. P. G., Series B, Vol. 3, No. 5.

11. An entry in the accounts during the year 1769 records the expenditure of £2 9s. "for flour for Rev'd Mr. Monro,"—donated to him, perhaps, to show the appreciation of the congregation for these visits.

12. The following entries of expenditures under date of February 24, indicate the preparations made for the celebration:—

1 Bottle Wine	5. 6.
1 Table for the Commission	1. 10. 0.
1 Bottle Wine	5. 6.
1 Loaf of Bread	6.
Bell ringing	2. 0.
1 lb. Candles	1. 6.

A further entry of thirteen shillings, "Charity to a poor woman," is interesting as being the first record of almsgiving by the church.

13. Manuscript Records of the S. P. G., Series B, Vol. 3, No. 134.

14.	John Brown	}	Wardens
	Robert Clench		
	Matthew Lyne	}	Vestrymen
	John Shee		
	John Curry		
	Thomas Arnold		
	James McDonald		
	John Winkworth	}	
	John Brown, Treasurer		
	Matthew Lyne, Clerk to the Vestry		

15. Manuscript Records of the S. P. G., Series B, Vol. 3, No. 6.

16. *Ibid.*, No. 7. Mr. Andrews was later allowed twenty pounds by the Society to reimburse him for his loss.

17. *Ibid.*

18. *Ibid.*

19. Manuscript Records of the S. P. G., Series B, Vol. 3, No. 8.

20. "The Documentary History of the State of New York," IV, 466.

21. *Ibid.*, p. 470.

22. A copy of the letter dated August 14, 1771, is included among the Miscellaneous Papers of St. George's Church.

23. Manuscript Records of the S. P. G., Series B, Vol. 3, No. 8.

24. The church had evidently fared no better in this particular from the hands of Sir Henry Moore than in the matter of its charter (*vide* page 42, and note 21, Chapter V).

25. Mr. Andrews confirmed this in a letter to the Society dated April 23, 1772. Manuscript Records of the S. P. G., Series B, Vol. 3, No. 9.

26. It occupied part of the lot on which the present church now stands and was destroyed by fire in 1836.

27. "The Documentary History of the State of New York," IV, 475.

28. *Ibid.*

29. *Ibid.*

30. *Ibid.*, p. 480.

31. Manuscript Records of the S. P. G., Series B, Vol. 3, No. 10.

32. "The Documentary History of the State of New York," IV, 493.

33. A physician of some note practising in Schenectady whose professional advice was not infrequently sought by Sir William Johnson.

34. The only clue to his identity is the statement in a letter of Mr. Andrews' that "he is a Relation of Mr. Ellices. A Person of Good Abilities, & a fair Character." "The Documentary History of the State of New York," IV, 493.

35. *Ibid.*

36. The wardens of St. George's Church to the secretary of the Society for the Propagation of the Gospel, December 10, 1773. Manuscript Records of the S. P. G., Series B, Vol. 3, No. 12.

37. *Ibid.*

38. *Ibid.*, No. 11.

39. There is no record to indicate that after his subsequent departure from Schenectady he ever returned to the Valley of the Mohawk.

The Rectorship of the Reverend John Doty.

THE Reverend John Doty who had succeeded Mr. Andrews as rector of St. George's was a native of the Colonies, having been born in New York, May 8, 1745.¹ He had received his education at King's College (now Columbia University), and subsequent to his graduation had been ordained by the Bishop of London.² At the time of his call to Schenectady he was officiating at St. Peter's Church, Peekskill, "for a slender contribution from some of the Inhabitants, The Society not (having found) it convenient to fix a Salary for that Mission when he was in London."³ Gradually this "slender contribution" had been decreasing until the little support he had received during his last year at Peekskill had been obtained not without much difficulty. Of the deficiency Mr. Doty had often complained, making known the embarrassments under which he labored, but to very little purpose and it was the final failure to obtain "some security for a living" that had influenced him to leave his post and accept, subject to the approbation of the Society, the position at Schenectady.⁴

The care of the church and of the "Academy" had already been entrusted to Mr. Doty when, on December 10, 1773, the wardens and vestry of St. George's addressed the Society for the Propagation of the Gospel in his behalf, seeking their approval of his appointment and petitioning that he be permitted to enjoy the same annual fee that had been allowed Mr. Andrews.

"Permit us to observe," they wrote⁵ in presenting their case for

consideration, "First, (that) We are situated in a Country which tho' as yet poor, encreases very fast, and that the morals of its Inhabitants and the encrease of the Members of the Church of England depend on the Support We now meet with.

"Secondly, that we have manifested a peculiar Zeal for our Religion as well in the Expensive Building we have erected, as in the provision we have made for a Missionary to the utmost of our Abilities, and the firmness we have shewn under many Difficulties and obstructions little short of Oppression.

"Thirdly, as the School began by Mr. Andrews not only laid a Foundation of Improvement to our Posterity, but promised an Addition to the Members of our Church, which has visibly declined on Mr. Andrews Absence and of which our Neighbours of another Denomination have availed themselves by setting up a School and by various Artifices drawing away our children with a View to their being educated in different principles, which must inevitably happen not only to them, but to many adults of our congregation, unless we can have the Mission revived in the person of Mr. Doty, as he is both from Character and abilities peculiarly calculated for the care of the parish and school. . . . Permit us to add, that Mr. Doty accompanied by our Church Wardens is just returned from visiting our worthy Friend and Benefactor Sir William Johnson, who highly approves of our desires, and whose Zeal for our Church inclines us to have his Concurrence on every Occasion."

Soon after Mr. Andrews' departure he had written a letter to the wardens and vestry of St. George's in which he gave them to understand that it was the opinion of Dr. Auchmuty and other gentlemen in New York that the "Society's Salary (would) not be continued at Schenectady," and that they themselves felt that the

money expended here was a perversion of "that Bounty which ought to be extended to much larger Bodies of People who (were) without divine worship in several parts of (New York) and the Neighboring Provinces."⁶ Later rumors of a similar nature excited a further apprehension for the future of the parish and on March 21, 1774, the matter was placed⁷ before Sir William. "I am inclined to believe," answered⁸ he reassuringly on April 1, "that You are alarmed without sufficient cause, for, whatever misrepresentations Mr. Andrews or any other person may have been Guilty of, It is improbable that the Society would withhold their Assistance without a particular enquiry into the state of the Congregation, and as I believe that the Mission was principally established thro' my recommendation thereof to the Society, I should naturally Conclude that they would communicate their thoughts to me before they determined on Withdrawing it, from all which considerations I should think, you have not much to apprehend on that head, should it prove otherwise I shall willingly assist in recommending your Church to the farther attention of the society, as I am always its hearty well-wisher."

In June came the answer of the Society to the letter of the vestry regarding the appointment of Mr. Doty. "Your letter came rather too late for the then nearly approaching general meeting of the Society," wrote⁹ Mr. Hind, the secretary, "but out of respect to Sir William Johnson whose concurrence you pleaded, and for whom I knew the Society's perfect Esteem, I made a point of laying it before the Board at our late Anniversary. The event was that Mr. Doty was appointed, with the former Salary of 40£ pr. Annum for 5 Years commencing from Mich's last, and to be reduced to 20£ at the End of that Term, agreeable to a standing Order of the Soci-

ety. Sr. Wm. hath been made acquainted with this resolution, and from him you will probably have been informed of it, before this Letter can reach you, which I have been prevented from writing sooner by the Multiplicity of Business in which I have been lately engaged. This delay hath given Time for some Accounts to Arrive from America in relation to yourselves and Mr. Doty, with which I must frankly tell you the Society are not well pleased. Indeed your hasty appointment of him to be your Minister without first consulting them, was by no means agreeable to them; but out of regard to Sr. Wm. Johnson, whose name you made use of, they delayed not to confirm your Appointment and to continue the Salary. The Society now think they have cause to repent of that Measure for if they are not much misinformed you are able to do more than you have done, or now profess yourselves able to do, for your Minister, and if Mr. Andrews was blamable for his sudden and unnoticed desertion of his Flock, his Flock appear to have been blameable also, for laying him under a necessity of looking out for a better Provision for himself and his Family. I am likewise, thro' you, to inform Mr. Doty, that the Circumstances under which he left his Congregation at Peek's-kill, do not raise him in the opinion of the Society, to whom his Conduct in that particular hath been represented to his Disadvantage as an Act of Ingratitude. As to yourselves, Gentlemen, whom I address as the representatives of the whole Congregation, much as I should in General rejoice in your Temporal Prosperity, I cannot help wishing on this particular Occasion, that your Indigence and Inability may be real; and that your Treatment of the Society may appear to have been, in every Circumstance, perfectly consistent with the strictest Honour and veracity. But the Representations lately made of your Ability have led the Society to

review their own Act and to scrutinize apparent Ambiguities, which in their zeal to oblige Sr. Wm. Johnson, they overlook'd or allow'd no weight to, at the Time of their Appointment of Mr. Doty. What follows will explain my meaning. In your Letter of the 10th of Dec'r, you say that Mr. Doty accompany'd by your Church Wardens is just return'd from Visiting Sr. Wm. J. who *highly approves* of your desires. Sir William, in a Letter but 7 days prior to yours declares that he hath never seen Mr. Doty, and expresseth not the least approbation of your Intention to recommend him to the Society. Certainly a Person whom Sir William had not seen on the 3d may have been introduced to him on or before the 10th of December. But why Sir Wm. should in so short a space of Time, have become zealous in Mr. Doty's favour, and at the same Time should not have Authorized you to assure the Society in his Name that he had now adopted those favorable Sentiments, and really did highly approve of your desires are Circumstances, which I doubt not, but you can relieve from every Appearance and shadow of Inconsistency. I need not suggest to you how much it concerns you to do this, . . . the satisfaction of the Society. Remote as they are from the Scene of Action, They must ever be liable to Error and mistake, from Ignorance, and want of Right Information. But to Guard against Them to the utmost of their Power, and to dispense their Bounty, as nearly as they can, in proportion to the real wants of those who apply for it, is the Object of their most earnest Endeavors. And whenever, thro' misinformation, or fictitious Professors of Poverty, they are misled into a wrong Application of it, the Reflection upon it, when known, must be a very displeasing one, and the Imposition neither should nor will be forgotten.

“I have nothing more to add to this very long Letter excepting this Expostulation from the Society concerneth yourselves only; as to Sr. Wm. J. the Society are so fully persuaded that he would not Encourage any unreasonable request; that when once convinced of his really having wished and desired the Continuation of the 40£ Salary they will no longer regret the Appointment.”

“The Wardens and Vestry of St. George's Church here were favoured with your Letter of March last,” read¹⁰ the reply to the criticisms of the Society dispatched a few days later, “and altho' they consider it in general as a fresh Mark of the Societys Charitable attention to them, and a strong proof of your candour, yet, the circumstances which accompanied these marks of regard have Afflicted them with the deepest concern, the rather, as they are ignorant of those who have so cruelly misrepresented them, and at too great a distance from their Patrons to be informed of every particular that would enable them more Amply to Justify themselves; But relying on the consciousness of their Integrity they chearfully enter upon their Justification not doubting that their brief but honest relation of facts will meet with attention and convince the Venerable Society that altho' they are poor they are neither destitute of Honor, Veracity or Gratitude for the Indulgence they have hitherto received, the continuance of which it will be their constant endeavour to merit.

“The first Article that regards our calling the Revd. Mr. Doty will appear we trust to have been the effect of necessity and a true Love for our Religion our Congregation being thro' the abrupt departure of Mr. Andrews exposed to the artifices of the Dissenters in this Town, who were indefatigable in their endeavours to seduce us, and ready to avail themselves of the Want of an Incumbent, in

which they might have succeeded at least with many honest *plain* Members of our Church had we not used our best endeavours to supply the Vacancy; we were thus circumstanced when we heard of Mr. Dotys situation and difficulties, and gave him encouragement in the Hope that we should stand justified with the Venerable Society thro' our urgent necessities, Sir William Johnson of whose Influence and attention to promote the Church of England the Society are Sensible, had in the interim wrote to you in the manner you mention, but a few days after we had an opportunity of waiting on him with Mr. Doty of whom he was pleased to Judge favorably, and the Multiplicity of Affairs highly Interesting to the Publick that succeeded, alone prevented him from Signifying it by a Subsequent Letter—As to the Circumstances of Mr. Doty's leaving his Former Flock, we beg leave to refer to his Letter¹¹ to the Lord Bishop of London of December last, and to what he shall say in addition by this opportunity,¹² as we were Ignorant of any charges against him, and informed that he had a License for the *whole Province*, we held ourselves acquitted of any indirect Dealings and humbly submitted the propriety of his Appointment to the Society, on whom we were sensible it depended. But as to the Revd. Mr. Andrews we are in Justice to ourselves bound to say, that he had no Just cause of Complaint against us, as we contributed to his Support full Forty pounds per ann., which even exceeded our abilities; and he was paid beyond his expectation at parting, but he appeared to us to be unsettled, and Charity—that Charity which our Religion teaches us, forbids our saying more.

“The next Head respecting our Abilities we must Candidly declare has filled us with Astonishment, and could we do it with propriety we would earnestly wish to be indulged with knowing from

whence that representation has been derived—The Insinuation gives us much Pain, neither can we feel it however illfounded, with Indifferency as it has occasioned prepossessions so unfavorable to us with a Society so respectable who are entitled to our utmost Candour and warmest Sentiments of Gratitude. Had the Charge any foundation which it is our Temporal interest to wish, we should have been governed by more Liberality of Sentiment than to continue so burthensome to our friends and benefactors, we have indeed been upbraided here for our poverty, which is but too true—The Contrary is either an Ironical Representation of us, or worse—we believe we have formerly sett forth that our Congregation was composed of Persons settled here during and since the late War: they consist of 3 or 4 Persons in small Trade, some Mechanicks and many Inferior to them who find it extreemly difficult to maintain (even with the most rigid Oeconomy) their own Families, as the Old Inhabitants and the Dissenters are longer Established in every branch of business and by no means disposed to Serve them. We are Ashamed to enter into a more particular detail of our Circumstances, Common fame will do it here, and we trust that the Venerable Society will take our words against a Misrepresentation that came either from our Enemies, or from persons Ignorant of our Situation not doubting Sir William Johnsons good nature to do us Justice in this particular when he writes to London.”

On July 12, 1774, St. George's parish suffered “a very grievous misfortune” in the sudden death of its “most benevolent Friend and Patron,” Sir William Johnson. Although they had every reason to believe that before his death he had written to the Society in their behalf, nevertheless fearing that in the “Multiplicity of Business with which he was continually Surrounded” he might have overlooked doing so, the vestry hastened to forward, with

a copy of their letter of June, a copy of Sir William's letter of the previous April in which he had affirmed his friendship for the parish and expressed his desire to render it such service as should be required, in the belief and hopes that the contents of this letter would be "esteemed by the Venerable Society Sufficient to Settle all the Seeming difficulties in (their) conduct, and convince every Candid person of (their) Integrity."¹³

Sir William had lived to see the gathering of the clouds that pre-saged the storm of the Revolution and although the esteem in which he was held, with his tact and good judgment, had done much to hold the radical revolutionary element in check, with his restraining influence removed opposition to the British Crown sprang up with great rapidity throughout the Valley.

The lack of bishops in the Colonies, which necessitated all ordinations taking place in London, had resulted in few native Americans entering the ministry, and the clergy, therefore, coming in the main from England and being supported by an English society, held for the most part English sympathies. This, coupled with the fact that so many of the laity affiliated with the Church of England were royalists, caused the Church in general to be looked upon as a tory company in spite of the many of that communion who zealously upheld the cause of the Revolution and later helped to shape our institutions.

With the actual existence of a state of war between the Colonies and the Mother Country and the necessity of taking a definite stand, the rector of St. George's, although born and educated in the Colonies, determined to cast his lot with the king, basing his decision to adhere to the English Government solely, it would appear,¹⁴ upon his feeling that his oath of allegiance held him in duty bound so to act.

In common with the clergy of English sympathies in general, Mr. Doty, amid the scenes of tumult and confusion, went steadily about his appointed tasks, exhorting¹⁵ his parishioners "to good government" both in the church and out and holding the accustomed services in the church until after¹⁶ the Declaration of Independence when rather than officiate publicly and not pray for the king and royal family according to the liturgy and yet fearing "the inevitable destruction" that would be drawn on him were he to do so, he suspended the public exercise of his function and closed the church.

While his conduct appears to have been above reproach, Mr. Doty was quite naturally looked upon with suspicion by his whig neighbors who very early laid it down as a maxim, "that those who were not for them were against them," and he was subsequently arrested and brought before the Committee of Safety on the charge of plotting against the State. To this charge Mr. Doty refused to plead guilty although he was lead to declare that he was loyal to England and on the strength of this admission was taken to Albany, to jail. Here he was confined for but a short time. Soon after his release Mr. Doty was again arrested by two armed men who took him from his bed and hurried him with several others to Albany where an oath of neutrality (so Mr. Doty believed) was proposed. This oath Mr. Doty refused to take and notwithstanding his refusal he was allowed to return to Schenectady where he remained unmolested until after the surrender of General Burgoyne, when, having refused "a living of two hundred pounds per annum" which General Gates offered him if he would remain, he procured the necessary permission, disposed of his furniture to discharge his debts and cover the expenses of the journey and retired with his family to Canada, leav-

ing behind him in Schenectady a chamber organ, which he placed in the church for security, a "tolerable" library, and "353 acres of land, valued at 239 pounds," all of which were later confiscated.¹⁷

Mr. Doty had entered upon his duties as rector of St. George's with every hope of success. In addition to his holding the regular services in the church "it had been his constant practise to catechise the children every Lord's day, in the afternoon, in the open congregation, which was attended with good results. Nor had he been less attentive to the poor negroes, for whose benefit he began a catechetical lecture soon after his coming and in a short time had 20 pupils, who by their diligence and improvement fully recompensed his pains and became sober serious communicants and happily continued in a blameless conduct. . . . In the course of his ministry he had baptized above 100 infants, most of them brought in from the circumjacent country in which (were) many poor families, to whom he (had) occasionally preached."¹⁸ The condition of the times had, however, been reflected in the state of his mission and almost from his coming the parish had shown a steady decline until at his withdrawal there remained¹⁹ attached to the church but two-thirds²⁰ of those who had welcomed him. Two years later "the poor little flock" was reported²¹ to be almost entirely dispersed and the few who remained to be in the most deplorable circumstances while another year was to see²² a further reduction in the number to "27 white adults and 20 children, besides the Blacks."

Mr. Doty's distresses in removing from Schenectady were somewhat lessened by his being appointed "Chaplain to His Majesty's Royal Regiment of New York," and as a great part of the New York Mohawks had joined the King's troops by his being able to serve them also.²³

Subsequently Mr. Doty devoted considerable time to a study of the religious needs of Canada and between the years 1781 and 1783 made two voyages to England to present in person to the Society for the Propagation of the Gospel the benefits of his researches, with the result that, when it was later determined to gather the scattered Protestant English families into congregations, he was appointed to open a mission at Sorel.²⁴

Mr. Doty returned to Canada on June 12, 1784, and repaired at once to his new post. Here he remained as missionary until 1793, when he removed to Brooklyn to take charge of St. Anne's Church.²⁵ His connection with this parish must have been brief for his name appears again on the Society's list in 1796, as missionary at Sorel. This mission he resigned in 1803, severing, at the same time, his connection with the Society for the Propagation of the Gospel. Mr. Doty died²⁶ at Three Rivers, November 23, 1841, in his ninety-seventh year.

As long as the Mohawks remained at Fort Hunter the Reverend John Stuart continued to officiate as usual, performing the public service entire, even after the Declaration of Independence, notwithstanding that by so doing he was incurring the penalty of high treason under the new laws. Subsequent, however, to the Indians joining General Burgoyne Mr. Stuart was made a prisoner, and ordered to depart from the province with his family, within the space of four days or be put in close confinement. These orders were later superseded by his being admitted to parole and ordered confined to the "limits of the town of Schenectady." Here Mr. Stuart remained for about three years during which time his house was "frequently broken open by mobs, (his) property plundered, and every kind of indignity offered to (his) person by the lowest of the populace."

Finally when his farm and the produce of it had been confiscated and he had been denied the right to open a Latin school in Schenectady which he had proposed as a last resort for the support of his family, Mr. Stuart applied for and with much difficulty and expense succeeded in obtaining permission to remove to Canada,²⁷ thus, with his departure, closing the final chapter of the labors of the Society for the Propagation of the Gospel in behalf of the Indians within the limits of the United States.

Chapter VII.

1. C. F. Pascoe, "Two Hundred Years of the S. P. G.," p. 855.
2. Manuscript Records of the S. P. G., Series B, Vol. 3, No. 12.
3. *Ibid.*
4. *Ibid.*, No. 13.
5. *Ibid.*, No. 12.
6. "The Documentary History of the State of New York," IV, 502.
7. *Ibid.*
8. *Ibid.*, p. 502.
9. Manuscript Records of St. George's Church.
10. Manuscript Records of the S. P. G., Series B, Vol. 3, No. 14.
11. Mr. Doty's letter is to be found in the Manuscript Records of the S. P. G., Series B, Vol. 3, No. 13.
12. This letter is to be found in the Manuscript Records of the S. P. G., Series B, Vol. 3, No. 15.
13. Manuscript Records of the S. P. G., Series B, Vol. 3, No. 14.
14. Report of the Bureau of Archives of the Province of Ontario.
15. *Ibid.*
16. Mr. Doty wrote that there had been a fifteen month interruption of divine service at the time of his departure in October, 1777. Report of the S. P. G., 1779.
17. Report of the Bureau of Archives of the Province of Ontario.
18. Report of the S. P. G., 1779.
19. *Ibid.*
20. "59, exclusive of slaves, among which were 16 communicants and 12 catechumens." Report of the S. P. G., 1779.
21. Report of the S. P. G., 1780.
22. Report of the S. P. G., 1781.
23. C. F. Pascoe, "Two Hundred Years of the S. P. G.," p. 139.
24. *Ibid.*, pp. 139-140.
25. Report of the S. P. G., 1794.
26. C. F. Pascoe, "Two Hundred Years of the S. P. G.," p. 870.
27. William Stevens Perry, "The History of the American Episcopal Church," I, 333.

Reconstruction.

THE American Revolution divides the history of the Episcopal Church in America into two almost equal parts, bringing the first epoch sharply to a close when the severing of the civil dependence of the American States involved the separation of the Church in America from the parent Church in England.

Ere the cessation of hostilities both clergy and laity were turning their attention towards meeting the new conditions confronting the Church in an effort for organization and in the hope of continuing its activities uninterrupted.

In contrast with its effect upon other religious bodies, which suffered little, the Revolution had dealt severely with the English Church and the close of the war found its parishes for the most part disorganized, its congregations scattered, its wealth and prestige diminished and its churches closed. Truly it was no insignificant task that confronted those upon whom devolved the duty of raising the Church from her "forlorn condition" and of arousing her from the apathy, common to all religious bodies, that swept the States after the Revolution when men preferred the absorbing problems of political reconstruction to those of religion.

The end of the war found St. George's parish in much the same condition as that of the majority of those of the Church of England, for while the indignities suffered by many of her sister churches had been escaped, desolation prevailed, and the building dilapidated,

with windows broken out, had even become the resort of the swine that roamed at will through the narrow streets of the old Dutch town.¹ Of those who had attended service before the war but a few remained and to them, as courage revived, was assigned the task of restoring the church building and of renewing parochial activities.

What steps were taken to solve the problems that confronted the parish during the early days of its reconstruction and who were the men to whom credit should be given for sustaining its burdens can only be surmised, for from the departure of the Reverend Mr. Doty until the year 1798 evidence bearing on the history of St. George's is but fragmentary.

During the early part of July, 1785, the Reverend Mr. Doty paid a visit² to Albany, and it is possible that at that time he took occasion to visit the scene of his earlier labors and to hold services in St. George's, possibly too, an occasional service may have been held when some army chaplain, of whom a few on the American side were churchmen, chanced to be passing through the town, although it is more probable that few if any services were held, or any attempt made to organize the parish or restore the sadly neglected building until after the establishment of the Reverend Thomas Ellison as rector of St. Peter's, Albany, in May, 1787.

Mr. Ellison's zeal for the extension of the Church led him, almost at once, to search out scattered churchmen in the neighborhood of Albany. With this in view he visited Schenectady and on July 22, 1787, on request, officiated³ in St. George's Church, thus initiating the movement for the revival of activity and interest in the parish.

In Mr. John W. Brown, the founder, surviving warden,⁴ and ever loyal supporter of the church, Mr. Ellison undoubtedly found an

able leader in the plans for reconstruction and a no less enthusiastic co-worker in the person of Mr. Charles Martin,⁵ later for many years a warden and treasurer of the church.

By the year 1790 the process of reconstruction gave indication of the necessity for a definite parish organization and in consequence, on March 25, those⁶ interested associated themselves under an adopted constitution to form "a regular congregation" and to incorporate under the law of the State of New York, passed April 6, 1784, which enabled all religious dominations to appoint trustees who as a body corporate should take care of the "Temporalities of their respective Congregations" and perform other functions indicated.

Trustees,⁷ wardens⁸ and vestrymen⁹ were now¹⁰ duly elected, as provided for under the Act, and the parish, fully organized, became "The Corporation of the Protestant Episcopal Church of St. George in Schenectady,"¹¹ sworn to "inviolably adhere to & maintain all the Rules, Regulations, Laws, Discipline, & Doctrine of the Protestant Episcopal Church, under the General Convention of the said Church in the United States, & the Bishop & Convention of"¹² the State of New York.

Too poor, as yet, to procure the undivided services of a rector, the Corporation "contemplated" joining with "the people belonging to their Church in Curries & Warransbush & in Ballstown"¹³ with a view of calling a minister who would officiate alternately, one Sunday in Schenectady, one Sunday between Warrensbush and Currybush and a third Sunday in Ballstown.

Although, on April 8, 1790, pledges were solicited¹⁴ for the carrying out of this plan there remains no record to indicate that any further action was taken.

The following year a similar plan was considered on the prospect of joining with the churchmen in Ballstown, Duaneburgh and Currybush to engage a certain Reverend Mr. Blakesley for the term of one year to devote half of his time to Ballstown and vicinity and half to Schenectady and vicinity.¹⁵

To effect this plan pledges were again solicited, assistance being asked of all churchmen both in town and in the neighboring country who were destitute of the services of a minister and who were desirous of seeing "a rising Generation grow up in the knowledge and fear of God," and as a special incentive toward liberal support it was pointed out that daily experience taught that "where the fear and worship of God (was) neglected, all (that the world (could) bestow add(ed) but little to happiness in this world, and *none* in the *Next*."¹⁶

Approximately seventy-one¹⁷ pounds were pledged to carry out the proposed plan and although there is no further mention of "Mr. Blakesley" there may be some connection between a possible proposal made to him and the earlier arrival in Schenectady of a young man who had been at once installed as a reader, under the direction of the Reverend Thomas Ellison, by the congregation of St. George's and the church at Ballstown.¹⁸

Mr. Ammi Rogers, to whom reference is made, had been graduated from Yale College in 1790, and soon after had undertaken the study of divinity under the guidance of the Reverend Abraham Jarvis (later Bishop of Connecticut), boarding with his family. Friction soon arose and Mr. Rogers, leaving his instructor, continued his studies under the direction of the Reverend Edward Blakeslee of North Haven and the Reverend Doctor Mansfield of Derby. Mr. Jarvis was both mortified and displeased at the turn in events and

when later Mr. Rogers attended a convention of the Church with a view of being examined and admitted as a candidate for deacon's orders, Mr. Jarvis, who had gained not a little influence with the Clergy, showed such a hostile disposition toward him that Mr. Rogers withdrew without even making his intentions known.¹⁹

Finding his way in Connecticut barred, Mr. Rogers determined to try his fortunes in New York and it seems quite logical to assume that the "Mr. Blakesley" to whom the congregation of St. George's contemplated extending a call in July, 1791, was the Reverend Edward Blakeslee, Mr. Rogers' former instructor, and that Mr. Rogers' opportune arrival in Schenectady had some bearing on the matter.

Mr. Rogers had filled the office of reader for nearly a year²⁰ when on April 10, 1792, the members of St. George's parish, joining with Mr. Ellison, Mr. Blakeslee, Dr. Mansfield and others, petitioned²¹ the Standing Committee of the Church in New York State that he be admitted to deacon's orders and definitely engaged him on a salary to hold services in the church every second Sunday for the period of one year.

In spite of the "hostile disposition" of Mr. Jarvis, which again made itself felt in opposition to his admission to orders, Mr. Rogers was ordered a deacon in Trinity Church on June 22, 1792. He immediately returned to resume his work at Schenectady and Ballstown, and was later able to report his "ministry blessed beyond what (he) had reason to expect" and that in the period from June 24, 1792, to October, 1793, he had administered one hundred and thirty baptisms, performed twenty marriages and "deposited five dead bodies of (his) fellow christians in the grave."²²

During this period also the church building which, since the Revolution, "had lain most of the time destitute"²³ was repaired and made comfortable,"²⁴ the organ left by Mr. Doty put in order and the wooden tower or steeple, shown in the rough sketch²⁵ of the church made by the Reverend Robert G. Wetmore in 1798, erected.²⁶ Not a small part of the success of these undertakings should be credited to the example and exertions of Mr. William Corlett,²⁷ later a vestryman of St. George's, whose "pious attentions and generous contributions" writes²⁸ Mr. Rogers, "ought never to be forgotten."

Mr. Ellison had continued²⁹ to interest himself in the affairs of St. George's and, prior to the coming of Mr. Rogers, had preached in the church and performed³⁰ the other functions of his calling whenever occasion permitted. The parish had been visited also, during this period, by the Reverend George Ogilvie³¹ of New Brunswick, New Jersey, the Reverend Thomas F. Olliver³² of Johnstown and, undoubtedly, by others of the clergy, who chanced to be in this vicinity. By far the most memorable day in the history of the parish during this time, however, was Sunday, September 18, 1791, which recorded³³ a visit from the Right Reverend Samuel Provoost, Bishop of New York. At the service held in St. George's on that day the sermon was preached by the Reverend Thomas Ellison, and the Reverend Daniel Barber of Manchester, Vermont, was admitted to the order of priesthood. On the day following the Bishop concluded his first visitation of the parish with the confirmation of fifty-three³⁴ persons.

On October 19, 1794, the Reverend Ammi Rogers was ordained a priest.³⁵ He continued his ministrations in Schenectady and Saratoga County until some time in 1795 or 1796³⁶ when he appears



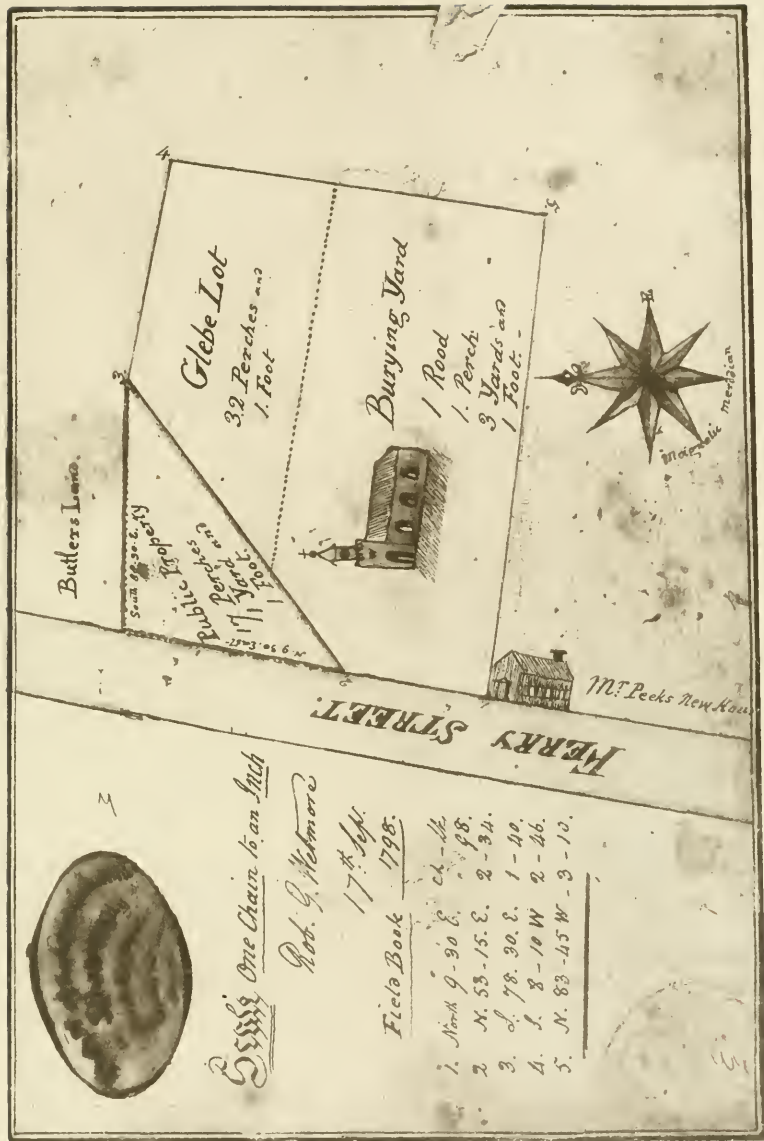
5889 One Chain to an Inch

Robt. G. Wetmore

17th Sep.

Field Book 1798.

1. North 9-30 E. 24-26
2. N. 53-15 E. 2-34.
3. S. 78-30 E. 1-40.
4. S. 8-10 W 2-46.
5. N. 83-45 W - 3-10.



Plan of the Church Land
1798

to have resigned his charge in Schenectady to give his entire attention to the territory to the north and west in which directions he³⁷ had been extending more and more the field of his labors.

Chapter VIII.

1. Jonathan Pearson, "A History of the Schenectady Patent," p. 396.
2. Reverend Joseph Hooper, "A History of Saint Peter's Church in the City of Albany," p. 131.
3. *Ibid.*, p. 133.
4. Mr. Robert Clench, who had been elected a warden with him in 1771, had died during the latter part of the year 1781.
5. An Indian trader and later merchant who had come to Schenectady some time previous to the Revolution. He was buried January 30, 1818.
6. Abraham Dorn, William Vanten, Charles Sullivan, John Sullivan, Peter Van Allen, William Corlett, Charles Martin, Joseph Kinsela, Major Snell, Thomas Morrell, Joseph Johnson, John House, John Dorn, Dorn.
7. For one year, Joseph Kingsley, Major Snell, John Sullivan; for two years, Thomas Morrell, John Brown, John Dorn; for three years, Charles Martin, Charles Miller, Thomas Kane.
8. John Brown and Charles Martin.
9. Joseph Kingsley, Major Snell, Thomas Morrell, John Dorn, Charles Miller, Thomas Kane.
10. At the meeting on March 25.
11. Article 2 of the constitution.
12. Article 1 of the constitution.
13. Miscellaneous Papers of St. George's Church.
14. Approximately twenty-two pounds were subscribed.
15. Miscellaneous Papers of St. George's Church.
16. *Ibid.*
17. Twenty pounds of this amount were subscribed by James Duane.
18. "Memoirs of the Rev. Ammi Rogers," p. 16.
19. *Ibid.*, p. 15 *et seq.*
20. *Ibid.*
21. Miscellaneous Papers of St. George's Church.
22. "Memoirs of the Rev. Ammi Rogers," p. 19 *et seq.*

23. Certain necessary repairs must surely have been made prior to this date although if we are to credit the evidence of Mr. Rogers these repairs could not have afforded a proper restoration of the building.

24. *Ibid.*, p. 20.

25. *Vide* opposite page 94.

26. The church was without a steeple in January, 1772, (*vide* page 68), there is no evidence to indicate that one was erected prior to the Revolution, surely none was erected during the war, and Mr. Rogers' statement that the church building had until after his coming "lain most of the time destitute" seems to preclude the possibility of the steeple having been erected in the interim between the end of the war and the date assumed for its erection. The weakness in the assumption is that in 1804 the steeple was in such a state of decay as to make its removal necessary. Could a steeple properly erected in 1792 have reached such an unsound condition twelve years later?

27. A native of the Isle of Man. At just what date he came to Schenectady is not known but it was probably subsequent to the Revolution. He was a trader with his store, brewery, etc., located on the south corner of State and Washington Streets extending through to Water Street. He was buried November 15, 1815.

28. "Memoirs of the Rev. Ammi Rogers," p. 20.

29. Reverend Joseph Hooper, "A History of Saint Peter's Church in the City of Albany," p. 134.

30. *Vide* Vital Records, St. George's Church.

31. He baptized five children during the latter part of May, 1789.

32. He visited the parish on January 8, 1792, and baptized three children.

33. Reverend Joseph Hooper, "A History of Saint Peter's Church in the City of Albany," p. 148.

34. A memorandum among the Miscellaneous Papers of St. George's Church gives the date as October 19 and records the names of fifty persons confirmed. This is somewhat at variance with Mr. Ellison's account.

35. "Memoirs of the Rev. Ammi Rogers," p. 22 *et seq.*

36. On October 14-16, 1794, he attended the 12th Convention of the Protestant Episcopal Church as the "Minister of St. George's Church, Schenectady, and Christ Church, Ballston" (*vide* "Bibliographer's Journals," reprinted, p. 71), on October 11-13, 1796, he attended the 13th Convention as "Rector of Christ Church, Ballston" only (*ibid.*, p. 75). There was no representative from Schenectady at this convention or at the 14th Convention held October 3-5, 1797.

37. Mr. Rogers was one of the first trustees of Union College and very active in

Freemasonry. He remained at his post in Saratoga until 1801, and then removed to Branford, Connecticut, to take charge of the churches in that place and in East Haven, Northford and Wallingford. Party politics and party religion were at that time running high in Connecticut and Mr. Rogers had the misfortune to run counter to the opinions of his first instructor, now Bishop Jarvis. From this point Mr. Rogers' career was a varied one with constantly shifting charges and continued opposition in his labors. Finally in 1820, and evidently for political reasons, he was accused of the commitment of a very serious crime, judged guilty and committed to the jail in Norwich for a period of two years. Mr. Rogers returned to Saratoga County in May, 1825, and so far as can be ascertained spent the rest of his days in the vicinity, dying some time after 1835.

The Rectorship of the Reverend Robert G. Wetmore and After.

ON August 25, 1793, the church at Duaneburgh, erected by Judge James Duane¹ at an expense of approximately eight hundred² pounds, exclusive of the land on which it stood, was consecrated³ by Bishop Provoost under the name of Christ Church. The parish activities were early placed under the guidance of a deacon, the Reverend David Belden, and on the incorporation of the church in 1795 and Mr. Belden's advancement to the priesthood, he was instituted its rector. His official connection with the parish is thought to have ceased in the early part of 1797, and on July 30, 1798, the Reverend Robert G. Wetmore,⁴ A. M., was called to the rectorship.

The parish at Schenectady had been vacant since the withdrawal of the Reverend Ammi Rogers, and it had now become a matter of some concern to the vestry of St. George's that "for Want of a Regular and devout Attendance to Public Worship & a regular Administration of the Holy sacraments, the morrals of many (had) become Corrupted and the Lord's Day lightly Esteemed."

The vestry of St. George's saw in the call of Mr. Wetmore to the rectorship of Christ Church a chance for a temporary solution of their own problem, and it was therefore suggested that Mr. Wetmore be permitted to divide his time between the two parishes. The suggestion being favorably considered the right was reserved by the vestry of Christ Church in the agreement entered into with

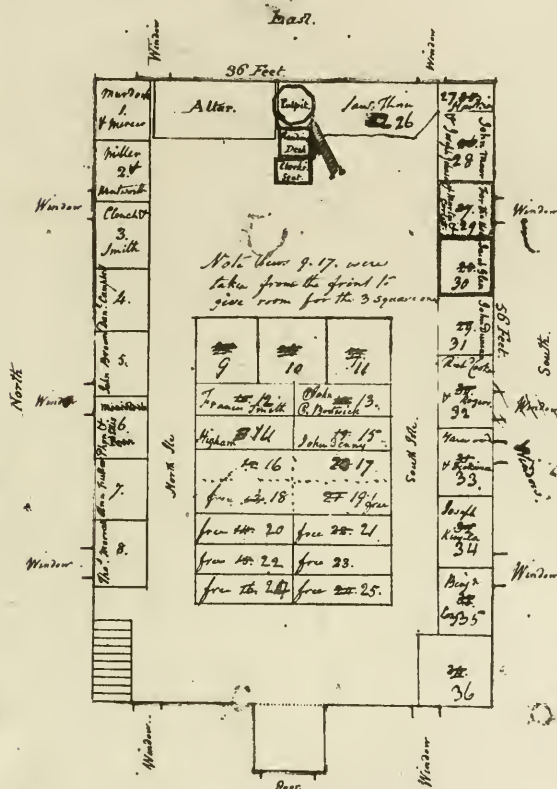
Mr. Wetmore to make some suitable arrangement with the vestry of St. George's that would permit Mr. Wetmore to officiate at Schenectady, providing only that he was not obliged to be absent from Duaneburgh oftener than once in three Sundays.

Mr. Wetmore held services in St. George's on July 16, 1798, and two weeks later, on the same day that he commenced his ministry at Duaneburgh, a subscription list circulated among the parishioners of St. George's yielded pledges to the amount of approximately one hundred and sixty-five dollars to be paid in quarterly installments providing Mr. Wetmore should officiate every third Sunday, administer the sacrament at suitable periods, and "attend to the regular catechizing and instructing of the Youth of the City belonging to his congregation."

By August 18, the vestry of St. George's was still uninformed of any definite decision on the part of the vestry of Christ Church regarding their proposal to share the services of Mr. Wetmore. Somewhat impatient, the more so as they were particularly desirous of effecting a prompt reorganization of the parish in order to act as a body corporate as provided by law,⁵ the vestry dispatched a letter⁶ requesting definite information and if favorable to ask that Mr. Wetmore be permitted to officiate on two consecutive Sundays that proper election notices might be given and the reorganization later carried out as provided by law.

The receipt of the letter brought a prompt and favorable reply. As desired Mr. Wetmore held services in St. George's on August 26 and September 2 and on Monday, September 3, presided at a meeting⁷ of the male adults at which were elected two wardens⁸ and eight vestrymen⁹ to form the corporation subsequently voted to be styled "The Wardens and Vestry of St. George's Church in the City of Schenectady."

Ground Plan of Saint George's Church in Shenectady
laid down on a Scale of Eight feet to an Inch by the
Rev. Mr. Wetmore. 28th Aug. 1798.



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Ground plan of St. George's Church
1798

At a meeting of the Corporation held later the Reverend Robert G. Wetmore was "solemnly and according to ancient Usage" inducted rector¹⁰ of the parish, Mr. Charles Martin was elected treasurer of the Corporation, Mr. William Corlett clerk of the vestry and Mr. Joseph Stanley sexton of the church.

The accounts which were now gone over, showed the parish considerably in the debt of Mr. John W. Brown, Mr. Charles Martin and Mr. William Corlett for money¹¹ advanced and expenses incurred in behalf of the church. This report of the financial condition was at once supplemented with the relinquishment of all claims by these loyal supporters who in their desire to see the church free from incumbrances and in a flourishing condition added to their generosity a hearty wish that it might enjoy "all imaginable Prosperity."

During this same week Mr. Martin and Mr. Corlett added to their contribution a ticket in the Washington Lottery and two tickets in the State Road Lottery of New York, and from Mrs. Duane¹² (widow of the late Judge Duane) came a gift of crimson damask cushions and hangings for the pulpit and desk.

In the first regularly kept record book of the parish, begun by Mr. Wetmore, there is a rough pen-and-ink sketch,¹³ drawn by him, showing St. George's Church as he found it at this time. Another sketch,¹⁴ also by Mr. Wetmore, showing the interior arrangement of the building, indicates thirty-six pews in the church, a gallery across the west end reached by a stairway in the northwest corner, a pulpit with a flight of stairs leading up to it standing against the east wall in the center, in front of the pulpit a reader's desk, in front of that a clerk's seat and on the north side of the pulpit an altar with rails,—an arrangement not unlike that still existing in the church¹⁵ at Duanesburgh.

Mr. Wetmore's ministrations proceeded smoothly and without unusual incident. Necessary minor repairs were made to the church building, a corporate seal¹⁶ was procured which, perhaps, by reason of a certain degree of pride, appears to have been affixed to all papers bearing in any way on church affairs and as occasion necessitated friends in New York City were delegated to represent the church in the conventions held there. In July, 1799, a rearrangement of the seatings in the church was ordered, the pews being renumbered and their holders being required to substantiate¹⁷ their claims. Permission was given in several cases to erect new pews¹⁸ and (of particular interest) in the rearrangement, the pew¹⁹ of Sir William Johnson was assigned to Mr. Martin and Mr. Corlett to be held by them until such time as Sir William's heirs should "adduce a sufficient claim" to it. To complete the record of progress under Mr. Wetmore, it should be added that during the latter part of the year 1800 a triangular plot²⁰ of public land adjoining on the northwest was added to the church property by grant from the city.

So well in fact were the affairs of the parish conducted under the arrangement with Mr. Wetmore that when in March, 1801, after nearly three years of service, he found it necessary because of ill health to seek in travel relaxation from his labors a resolution was spread on the parish minutes to the effect that such had been his whole department and such was the most cordial satisfaction he had given the congregation that should Providence restore his health it was the desire of all that he return to St. George's.

The wish of the vestry and congregation was, however, not to be fulfilled for Mr. Wetmore after having devoted a brief time to travel and to writing²¹ succumbed to his illness without again taking up actively his ministerial duties.



Rev. ROBERT G. WETMORE A.M
Rector of S^t Georges Church City of SCHENECTADY

No attempt appears to have been made to immediately secure a successor to Mr. Wetmore in spite of the fact that soon after his departure St. George's received a grant of twelve hundred and fifty dollars from the Corporation of Trinity Church to be expended in the purchase of a glebe the income from which was to aid them in supporting a rector.

After somewhat over two years and a half, during which time few and irregular services were held in the church under the direction of such of the neighboring and visiting clergy as could be secured, the state of the parish became a matter of such grave concern that it was voted by the vestry to bring its condition to the attention of Bishop Moore and to petition further aid of Trinity Church on the plea that the members of the church were so few and generally poor that even with the income from the farm that had been purchased with the grant of money they could not raise by subscription an amount sufficient to support a minister. "(We) are the more anxious at this time," read a portion of the letter²² of the vestry, handed to the Bishop at the Convention in Albany in October, 1803, "to have Divine service regularly performed in the church, as the Presbyterian Congregation in this City are much divided;²³ owing it is supposed to their exerting themselves beyond their abilities, two years since, to get a minister, who has now left them on account of their divisions. And further we are strongly impressed with an idea of the benefit that will occur, not only to ourselves and our youth in general, but also to the young gentlemen in our College,²⁴ particularly those who are preparing for the desk, could we be enabled to obtain a pastor in our church. Should kind providence bless us with a minister of a mild and consiliating disposition, we have much reason to hope our congregation would materially increase."

By January, 1804, the need of making extensive repairs in the church building became imperative, for it was found that the steeple²⁵ "on account of its being in a decayed Situation" must be taken down and replaced and the roof resingled. To meet the expense of these necessary repairs a subscription list was started in which it was asked that additional sums be contributed for the purchase of a bell and an organ.

The interest aroused by the plan to restore the church building awakened again a desire for a permanent rector and almost as soon as the subscription list was started the Reverend Frederick Van Horne of Ballston appears to have been under consideration for appointment to the post. The matter of engaging a permanent rector at this time was, however, held in abeyance pending some definite assurance as to the extent to which a certain member of the congregation might be persuaded to "stretch forth her Fostering hand." Mrs. Angelica Campbell,²⁶ to whom reference was made, had been a very generous contributor on a former occasion²⁷ and it was hoped that she would again come forward liberally to the support of the church for the reason, as Mr. Charles Martin curiously wrote, that "all that has been dear to her, is there in-tomb'd, an Husband²⁸ and An Only Child²⁹ who was as dear to her as life, and where she doubtless expects³⁰ to be laid herself, but we hope not for many years to come—no doubt her own good sence informs her, that only that part of her property which she lays out for the benefit of the Church is the only part that will perpetuate her memory and cause that elegant Vault where she expects to lay to be kept in repair for if there be not a support for a Minister the Church must go to decay and the graveyard become a Common."

In April the work of reconstructing the church was started un-

der the superintendence of Mr. David Tomlinson and Mr. William Corlett who were appointed to this duty by the vestry. The carpenter work was placed in the hands of Mr. J. Lyons and the mason work necessary to build the foundation for the steeple was given to Mr. David Kettle.³¹ An entry made during the fore part of August, recording an expenditure of eight shillings for beer³² "at raising Steeple" indicates the progress at that time. On October 20, the bell purchased in New York at a cost of approximately eighty-three pounds arrived by wagon from Albany and during the latter part of November an expenditure for "wenches cleaning 9 days" indicates the work was then nearing completion.

As is usually the case the cost of the repairs far exceeded the estimated amount, and while the sum of one thousand dollars had originally been thought sufficient to cover all expenses the vestry found that "after expending \$1800 in the erection of a steeple & indispensable repairs with the utmost attention to Economy, the Church (was) still incomplete; indeed not in a fit state for the Performance of Divine Service, and (their) funds entirely exhausted."³³ Trinity Church, which had already contributed five hundred dollars to the fund was again appealed to but this time without success.

Fortunately the failure to secure additional funds from Trinity did not deter the vestry from finishing off the church. The purchase of the organ was omitted, additional subscriptions were asked from those of the congregation who could afford to increase their pledges and with the additional borrowing of approximately six hundred dollars, the work was duly completed and the expense met.

Chapter IX.

1. An extended biographical sketch of Judge Duane is to be found in the "Documentary History of the State of New York," IV, 1063. Judge Duane moved to Schenectady from New York City soon after his retirement from public life in April, 1794, and remained a resident here until his death on February 1, 1797. In 1793, he commenced the erection of Bloomingvale House near Mariaville for his son, James C. Duane, and in 1796, a house for himself, at Duanesburgh, work on which was suspended at his death, the foundation alone being laid.

2. Report of Bishop Provoost to the Convention, October 9, 1793. The expense connected with the erection of the church was borne entirely by Judge Duane, the sum of sixty pounds which he received from his friends to assist him in the undertaking being expended in the purchase of a handsome set of communion plate.

3. "Revd. Mr. Cutting read prayers, reverend Mr. Ellison preached the Sermon on the occasion, which was much admired by a Crowded assembly who filled and surrounded the Church—Everything was conducted with the utmost order & solemnity and every body highly satisfied." Manuscript Journals of Judge James Duane.

4. He was born March 10, 1774, and was ordered deacon by Bishop Provoost in St. Paul's Chapel, New York City, on Sunday, May 21, 1797, and ordained priest in the same chapel on June 10, 1798.

5. Chapter 25 of the Laws of 1795, an amendment of Chapter 18 of the Laws of 1784, provided for the substitution of a vestry elected for one year in place of a Board of Trustees elected for three years. The powers of the trustees under the former statute were now, in the case of Episcopal churches, to be exercised by a vestry composed of two wardens and eight vestrymen with whom the rector of the church, if any, was to act.

6. A copy of the letter is included among the Miscellaneous Papers of St. George's Church.

7. With the minutes of this meeting commence the first regularly kept records of the parish.

8. Charles Martin and John Kane.

9. William Corlett, John Dickinson, Charles Miller, Thomas B. Clench, John Brown, Samuel Thorn, Samuel Hawkins and Major Snell.

10. His salary was fifty pounds for the year to which was added an allowance of nine pounds for house rent.

11. In the case of Mr. Martin and Mr. Corlett this amounted to approximately one hundred and three pounds.

12. Mary, eldest daughter of Colonel Robert Livingston, to whom James Duane was married on October 21, 1759. Mrs. Duane was a more or less regular attendant at St. George's and a pew holder from 1805 to 1809.

13. *Vide* opposite page 94.

14. *Vide* opposite page 101.

15. Christ Church is one of the few early churches in the Valley that remains today as originally built.

16. *Vide* title page.

17. Due notice was given to the congregation by publication in the *Schenectady Gazette* three weeks before the meeting of the vestry was held.

18. These remained the property of the member erecting them or his heirs and assigns so long as the yearly rental was paid. On failure to pay the rental when due the pews became the property of the church.

19. Formerly number 3, 29 under the new numbering. On August 2, 1800, upon presentation of a claim in fee simple, this pew was transferred to Mrs. James Van Horne.

20. This plot is shown on Mr. Wetmore's drawing. *Vide* opposite page 94.

21. In 1802, under a New York imprint, he published a treatise entitled,—“Extensive Charity, in a Small Compass; being Miscellaneous Observations, on Things Past, Present, and to Come.”

22. A copy of the letter is included among the Miscellaneous Papers of St. George's Church.

23. Reference is here made to the disagreement following the installation as pastor of the Reverend Matthew Clarkson which led to the secession from the church of twenty members and two elders and later to so much friction that Mr. Clarkson was induced to resign.

24. Later, when regular services were again held, three pews were set aside for the exclusive use of the students.

25. *Vide* note 26, Chapter VIII.

26. *Vide* note 3, Chapter VI.

27. She contributed three hundred and seventy-five dollars to the repair fund.

28. *Vide* note 3, Chapter VI.

29. David Campbell. He died June 29, 1801.

30. Her expectations were fulfilled and her remains now rest with those of her husband and son in the vault which stands in the rear of the church at about the center of the grave yard.

31. The work of laying the foundation for the steeple has heretofore been credited to Mr. David Hearsey, a young man just arrived in Schenectady, who later, for many years, served as a vestryman and warden in our church. An entry of £3, 10s. on April 21, for money paid to "David Kettle mason," rather justifies a different conclusion, the more so as there is no entry of a payment made to Mr. Hearsey until December 29.

32. The workmen were regularly granted a daily allowance of rum, but the vestry appear to have made a special allowance to celebrate this occasion.

33. Letter of the vestry given to Bishop Moore at the Convention in October, 1803. A copy is included among the Miscellaneous Papers of St. George's Church.

The Rectorship of the Reverend Cyrus Stebbins.

WORK on the church building was still far from completion when, on September 28, 1804, a possible opportunity of securing a rector¹ was called to the attention of the vestry of St. George's by a report that Mr. Cyrus Stebbins, a Methodist minister then preaching in Albany,² had expressed a desire to become an Episcopal clergyman could he but receive proper ordination. The fact that Mr. Stebbins was a "Methodist Preacher" did not influence in his favor several of the vestry and congregation but prejudice was soon set aside when it was found that he was very generally known and highly respected, intimately acquainted with many of the Episcopal clergy and "also well known to other Denominations of the best character by all of whom he was warmly recommended, as well for his Preaching as his irreproachable character."

A committee appointed "to try what Sum could be raised by Subscription" for his maintenance was able to report "with great Satisfaction" a week later that they had succeeded beyond their expectation and had secured pledges to the amount of five hundred dollars. A call was now extended to Mr. Stebbins contingent upon his being regularly received into the Episcopal Church, "without which," wrote one of the vestry, "neither (he) nor any other will be admitted to affiliate at St. George's."

While it was appreciated that the sum of five hundred dollars was scarcely sufficient for the support of a minister with a large

family, it was hoped by the vestry that, as Mr. Stebbins' family consisted of but himself and wife, he would find this amount satisfactory. In this hope they were not disappointed and Mr. Stebbins appears to have accepted the arrangement without hesitation, and, early in November, to have commenced his ministration as a lay reader, pending his ordination, plans to secure which were at once started upon his acceptance of the call.

"I hope," commented one of the vestry in giving his personal reasons for desiring an early ordination, "(that) Bishop Moore will find him fit & worthy to be ordained so that our Church may be filled & the regular Offices performed for altho our family have regularly attended the Presbyterian, yet some of its Doctrines are difficult to comprehend & the whole Service very different from, & as we think, inferior to ours."

On November 1, 1804, Bishop Moore addressed the vestry on their application in behalf of Mr. Stebbins. "The moral character of Mr. Stebbins," he commented, "is altogether unexceptionable, & the difficulty arising from the want³ of literary qualifications may be surmounted, on very urgent occasions. But it would be entirely inconsistent with the Rules of the Church to admit him immediately into Holy Orders. He must be for a season, in a state of probation; and for this purpose, I have directed him, with the approbation of your Vestry, to read prayers & a sermon in your Church, for a few months to come; and, as soon as it can with propriety be done, he shall be ordained."

Mr. Stebbins carefully followed the suggestions of Bishop Moore and early in January the vestry again made application for his ordination excusing their impatience on the plea that, although Mr. Stebbins had given perfect satisfaction as a reader, yet he had



Reverend Cyrus Stoddins

not filled the church as he would have done had he been "a preacher." "He is so well known as well as acceptable to the congregation," read the letter of the vestry, "that it is extremely desired by all that he should be authorized to perform such of the Offices of religion as he can be admitted to with propriety especially that of Baptism, for which there are several Objects. Mr. Stebbins has not as yet taken up his residence with us and travels from Albany weekly which he should be exempted from could he remove & take Possession of a Home provided for him. A good Opportunity also offers for his going to N. York in about a fortnight hence, when one of our Vestry purposes to set off; it will be a pleasant Conveyance without Expence, and this indeed is an additional Cause for our taking the Liberty of addressing you at this time, the article money being of great Consequence both to him & to us."

"Although I am very much disposed to do everything which may be conducive to the welfare of your Church in Schenectady," replied Bishop Moore on January 14, 1805, "still I cannot help thinking that the general interest of the Prot. Ep. Church requires that Mr. Stebbins should remain a few months longer in a state of probation. You know the Canon directs every Candidate to continue in that state one year before he is admitted to Holy Orders, and that when he is admitted he shall possess certain literary qualifications. In the case of Mr. Stebbins, a dispensation has been granted. The unexceptionable character of that gentleman, his abilities to promote the cause of religion as a popular Preacher, and the declining condition of your Church seemed to require a relaxation of the rule. But still, I am afraid of opening the door too wide, lest I should be embarrassed with improper applications in future."

"The situation of the Church at Duanesburgh," continued

Bishop Moore, "gives me much concern. Is there no way of forming an union with that congregation? When Mr. Stebbins comes to be regularly settled as your Minister I sincerely wish it might be agreeable to you and to him to devote a part of his time to those destitute people. They are of various denominations, but if the service of our Church were performed there it is probable that many of them would become good steady Episcopalians."

The suggestion of Bishop Moore that the services of Mr. Stebbins be shared with the church at Duanesburgh was not at all favorably received and when the few who were approached on the subject were found to be entirely averse to the scheme the vestry reported, on February 12, that they were unable to adopt any plan by which assistance could be rendered and further that they had every reason to believe that were a proposal of this nature made to those who had subscribed to Mr. Stebbins' support the majority of them would withdraw their subscriptions.

On March 20, 1806, a letter sent to Mr. Stebbins informed him that the Bishop was ready to proceed with his ordination "as soon as he should present himself with the necessary formalities—one of which (was) that he produce vouchers of his regular life & conversation for three years last past." Three weeks later the vestry of St. George's forwarded a testimonial of their regard for Mr. Stebbins adding that they had "full confidence that he (would) be found faithful & ornamental" to the Church and particularly useful to the parish in Schenectady.

Although no record of the exact date appears it is probable that Mr. Stebbins was ordained soon after the receipt of this testimonial for on April 22 he was formally chosen rector of St. George's.⁴

In July, 1806, the question of sharing the services of Mr. Steb-

bins with the church at Duanesburgh was again brought before the vestry by the receipt of a copy of a resolution of Trinity Church which proposed that five hundred dollars be granted to St. George's to be applied towards the support of their minister on condition that he hold services at Duanesburgh⁵ at least four times during the year.

Without waiting to reflect upon the terms of the grant the vestry eagerly voted to accept the funds. That they had erred in their judgment was, however, soon apparent, for gossip reporting the attitude of the congregation showed them cold to the proposed arrangement, and a petition was therefore forwarded to Trinity Church on September 16, in which, with many apologies, permission was asked to reconsider the acceptance of the gift on the terms suggested and a plea entered that the use of the money be permitted with no conditions imposed.

"In the first place," argued the vestry in stating their case, "the Expence of the Clergyman's going thither four times a Year will am't to Forty dollars which exceeds by 5 Dls. the annual Int. on 500 doll's by which measure we shall in process of time pay back the whole of the principal and if the Condition is to be perpetual it will be a very heavy Tax on our Church.

"In the next place the Collections in the Church which are generally from 2 to 2 ½ dollars per day not being rec'd the Clergyman's absence will be a further loss to us of from 8 to 10 doll's per Annum.

"And in the last place our Clergyman's Salary is paid by Subscription the condition of which is that he shall officiate at least ea. Sabbath day of the Year—The Congregation⁶ is not regularly form'd; are much attached to their Minister⁷ & his absence 4 times

a Year would have a very bad effect indeed we believe many would withdraw their Subscriptions if such an arrangement was to take place: in fact some have already expressed their dissatisfaction to the idea of it."

With the aid of Bishop Moore who represented to the vestry of Trinity Church "the laudable exertions" they had made in repairing the church and in providing "a decent maintenance" for their rector, the vestry of St. George's won their point and Bishop Moore was able to report on December 3, that they were released from all conditions and were free to use the money as they saw fit.⁷

The affairs of the parish now, for a time, moved smoothly, prosperity being reflected during the year 1807 by the vestry being able to lease all the pews in the church, even those to which free use had hitherto been granted the students of the college, these young gentlemen now being transferred to the gallery. In June, 1808, the church acquired through the beneficence of Mrs. Campbell "a Sett of Brass Chandeliers, Sconces &c," and in August, by purchase, a new "set of Silver Furniture" for the altar, the old set being sold to the church at Charlton.

The prosperity of the parish was, however, but short lived and in December, 1808, the vestry found it necessary to call the attention of Trinity Church to the fact that they were again in "great pecuniary distress" and to earnestly entreat assistance. The sum that had been allowed Mr. Stebbins, the vestry wrote in substance, had failed in view of his increasing family to preserve him from want and a more liberal allowance had become imperative and this added to the fact that several of the more liberal subscribers⁸ had removed or were on the point of removing from the city pointed to a future that was all "to comfortless" unless relief were granted.

The petition of the vestry was answered by a gift of three hundred dollars and this sum appears to have enabled the parish to successfully carry on its activities until September, 1809,⁹ when a contraction in the amount of subscriptions due to "an almost total stagnation of business in the town," necessitated a further appeal. This petition met with quite as favorable a response as the former one and by June, 1810, the financial condition of the parish appears to have justified the undertaking of several improvements, notably the erection¹⁰ of chimneys in the corners of the church into which to conduct the stovepipes, the alteration of the seats in the gallery "to accomodate such of the Congregation as (should) assemble there for the purpose of singing," and later, in the fall,¹¹ the signing of a contract with Mr. William Redstone of New York for the delivery and erection of an organ¹² during the following spring.

In June, 1811, favorable action was taken by the vestry on the proposal of Mr. Solomon Kelly to buy the farm in Princetown that had been purchased by the church as a glebe nine years before.¹³ The resolution authorizing the sale stipulated that the proceeds were to be used for the purchase of real estate only;—a wise provision, for it was this fund that eleven¹⁴ years later made possible the acquisition of the property of Ahasueras Wendell on the north of the church and the financing of repairs whereby the house standing upon it was made a suitable home for the rector.

During the spring of 1812 the finances¹⁵ of the parish again became a matter of concern. "We concieve it unnecessary to detail the particular circumstances of our Church," read the usual appeal to the vestry of Trinity Church, "further than to say that the whole amount of Pew Rent for the current year is only \$475.45, \$100 of which depends on the life of Mrs. Campbell, whose frail state of

health renders it doubtfull whether it will last through the year,¹⁶ her death would of course reduce our rent to \$375.45 unless we should loose or gain by the acquisition or removal of some of our society which happens annually.— Mr. Stebbens lately informed us that he could hardly support his family with \$750 per year— our receipts beyond the Pew Rent is about sufficient to pay our Sexton, Clerk and other contingent charges. The expenses of Mr. Stebbens will be considerably augmented the present year in consequence of the ill state of health of his wife, who has been under the care of a physician for 12 mos. past without a prospect of immediate restoration. Under the circumstances our Rector, will shortly be involved in debt without means to extricate himself, unless your honorable Body find it convenient to continue your former annuity of \$300 on which he has continued to rely. We conceive it important to the interest of the Church in general, that it should be supported in this city, as here is a college which may furnish Converts to the Church, who may be usefull as Ministers. There are now two in orders, and two candidates for orders from this College since Mr. S. has resided with us. Three of those gentlemen have been Converts from other denominations in consequence of attending the service of our truly Apostolick Church and we doubt not the number would increase if the church can be kept open.”

As on previous occasions, the request for aid was granted, and this contribution was followed during the next two years by gifts of like amount. During the year 1815, however, the vestry of Trinity Church made it quite plain by their circular letter of August 15, that the aid which had hitherto been so liberally afforded to numerous small congregations would be diminished or entirely discontinued unless these parishes extricated themselves from debt.

Although convinced that the action taken by the vestry of Trinity Church “(was) the result of imperious necessity,” the vestry of St. George's hoped for a relaxation of the terms of the measure as applied to themselves and in October submitted for consideration the following statement of the condition of their church:

“The Episcopal congregation in this place, tho' of long standing is still very small,¹⁷ and within a short period some of its most wealthy families have removed from the place and discontinued their support. The annual pew rents, and subscriptions of individuals amount only to 372 Dollars and far the greater part of this is divided among about ten individuals—the rest of the congregation being in low or indigent circumstances. This sum, with the avails of permanent funds, and the donation of Trinity Church have for the two years past made up a Salary to the Rector of only Seven hundred & fifty Dollars pr. Annum. The consequence has been that with the high price of the means of living, and the tedious and distressing sickness with which it has pleased Providence to afflict his family, his expenses have considerably exceeded his income and he has become burthened with debts. The congregation were just about to circulate a subscription for the purpose of relieving him from these embarrassments, but should Trinity Church now withdraw her aid, it is believed that so far from doing this we shall be totally unable to raise a Sum sufficient to make up his stipulated Salary. Bad however as this state of things appears it may not clearly distinguish us from that of some other necessitous congregations. But there is one other consideration, connected with the general good of the Church, which we trust will recommend us to your particular attention—We allude to the large and flourishing literary institution in this place. We doubt not you will appreciate the

importance of maintaining a regular place of worship for more than forty youth from episcopal families, apart from the beneficial effects to be expected from making the youth of other denominations in the institution acquainted with the doctrines, discipline and liturgy of our church.

“Under these peculiar circumstances we submit to your discretion the expediency of a continuation of the whole or the greater part of that aid which we have heretofore experienced, and we assure you that on our part new exertions shall be made for the better support of our Rector and for the general prosperity of the Church.—”

This appeal of the vestry appears to have met with no encouragement, for the answer received indicated that the vestry of Trinity Church would adhere strictly to the terms laid down in their letter. During the following spring, therefore, a committee was appointed to visit the members of the congregation, in order to ascertain to what extent the deficit caused by the withdrawal of aid by Trinity Church could be made up by subscription. The result of the canvass was not altogether satisfactory, for but one hundred and thirty dollars was pledged. The readjustment of the budget to meet the decrease in available funds now, of necessity, forced a reduction in the salary of Mr. Stebbins to a minimum of seven hundred dollars for a year with no assurance that even this sum could be met in future years, and it was with deep regret, that the vestry, “sensible of the faithfulness & utility of (his) services,” acquainted Mr. Stebbins with their disappointment at not being able to afford him a more adequate salary although they pledged themselves to add to it most cheerfully whenever they could raise additional sums.

The new arrangement, overshadowed by the lack of future possibilities, as might have been expected, was unsatisfactory to Mr. Stebbins and when after three years of waiting, conditions showed no signs of betterment,¹⁸ he resigned his post on February 4, 1819, to accept a call from Christ Church, Hudson, N. Y.

Mr. Stebbins subsequently, during the year 1832, accepted a call from the vestry of Grace Church, Waterford, N. Y., and remained the devoted and well-beloved rector¹⁹ of that parish until his death on February 8, 1841, at the age of sixty-nine years.

Chapter X.

1. Mr. Jonathan Judd, who was ordered a deacon and engaged as a missionary in February, 1804, and the Reverend Gamaliel Thatcher, who was also engaged as a missionary in June, held services in St. George's during the year. Report of John H. Hobart, Secretary of the S. P. G., October 4, 1804.

2. Mr. Stebbins had preached in Brooklyn before coming to Albany.

3. He was not a classical scholar.

4. He was regularly inducted into office on November 5.

5. There were reported to be but two or three families of the Episcopal "persuasion" in the town and the church had been for upwards of a year in charge of a Presbyterian minister.

6. The communicants numbered thirty.

7. To encourage the people at Duanesburgh the vestry of Trinity Church offered them, at the same time, the sum of five hundred dollars to be given whenever they might call a minister and "show a proper disposition to afford him a decent support."

8. The number of communicants reported in October, 1808, was forty-two.

9. The number of communicants increased one during this year.

10. The cost was met from surplus funds of the year 1809, much to the dissatisfaction of Mr. Stebbins who felt that this surplus should have been paid to him. To remove "the unpleasant feeling" that had arisen over the matter, the vestry, two years later, paid Mr. Stebbins the amount expended, with interest.

11. The matter was suggested in the spring by Mr. Tomlinson who wrote to a friend in Connecticut to inquire the name of one who made "organs to play with keys and by turning" or, as he facetiously termed it "grinding music." Mr. Tomlinson was prompted to take this step for the reason that it was felt that the purchase of the organ depended largely upon the bounty of Mrs. Campbell and to induce her to act more promptly it was thought important to be able to speak of the price.

12. The organ was to be in a plain case, ten feet high and six feet wide, and the front and sides were to be of cherry. The purchase price was \$650. The organ was not finished or put into place until May, 1812.

13. *Vide* Chapter IX, p. 103.

14. The deed is dated April 29, 1822.

15. In the hope, perhaps, of materially increasing the income of the church, the vestry voted "that a fine of one dollar be imposed on each delinquent member of the board for each neglect to attend any meeting." Sickness or absence from town were alone accepted as an excuse for non-attendance. Four years later the amount of the fine was reduced to fifty cents and a half-hour's grace was allowed from the time appointed.

16. She died on September 28, 1812. In her will she arranged for an assignment of stock sufficient to yield to St. George's annually one hundred and twenty-five dollars,—this, however, on condition that the family vault, erected in the church yard, should be always kept in repair.

17. The number of communicants had increased to sixty-four.

18. The number of communicants had dropped to fifty-eight.

19. There is a tablet erected to his memory on the wall of Grace Church, directly behind the pulpit.

Chapter XI.

The Ministrations of Alonzo Potter and the Rectorship of the Reverend Alexis P. Proal.

ON September 5, 1813, in St. George's Church, the Reverend Cyrus Stebbins administered the rite of baptism to Thomas Church Brownell, then a lecturer in chemistry at Union College, from which institution he had been graduated with the class of 1804. For approximately twelve years after his graduation Mr. Brownell had been connected with his Alma Mater as tutor, professor and lecturer. Although he had entered Union College with the intention of becoming a Presbyterian minister and to that end had studied under Dr. Eliphalet Nott, Mr. Brownell had subsequently altered his decision and in less than three years after his baptism he had been admitted to the diaconate in Trinity Church, New York, advanced to the priesthood four months later and on October 27, 1819, consecrated bishop of Connecticut.

During the last few years of his sojourn in Schenectady, Mr. Brownell had taken a keen interest in the affairs of St. George's Church and from him had come the suggestion, when the finances of the parish were at low tide, that some arrangement might be made whereby a person qualified to fill some position at the college could be selected to act as rector of the church,—college and church each paying their share of his salary, but with an appreciable saving to both. Bearing in mind this suggestion, and believing that no one knew so well their wants, or felt "so sensibly" for them as did he, the vestry, on February 6, 1819, addressed Mr.

Brownell in solicitation of his aid and advice in securing a successor to Mr. Stebbins.

Mr. Brownell hastened to reply to the letter of the vestry and in accord with his earlier suggestion, on February 10, recommended the Reverend Mr. Wainwright² of Hartford, as a gentleman "exactly suited for the double position." "I think him decidedly the best preacher I know in the Episcopal Church," read the letter, "and one of the most interesting men in his manners that I have ever known." "I shall recommend (him) as a Professor of Belles Lettres in the College," added Mr. Brownell, "(as he) is well qualified for this place by spending 5 years in Cambridge College as a resident Graduate, and 2 years as an assistant Professor."

Four years before the withdrawal of Mr. Stebbins from the rectorship of St. George's, Alonzo Potter, a lad of fifteen³ years of age, entered the freshman class of Union College. Those who were at first inclined to smile at his "rustic look" and seeming verdancy very quickly changed their attitude to one of respect and Mr. Potter was graduated before he had reached the age of nineteen with the highest honors that could be bestowed. Soon after his graduation he moved to Philadelphia, where a determination to devote his life to the ministry directed him to the study of theology. In this activity he was engaged in February, 1819, when Dr. Nott, also acting under the suggestion of Mr. Brownell, recommended him for the dual role of tutor and minister.

Mr. Tomlinson, in behalf of the vestry, wrote to Mr. Brownell on February 12 (before Mr. Brownell's letter suggesting Mr. Wainwright was received) and expressed the opinion, in view of the "high reputation" with which he left Schenectady, that Mr. Potter would be very agreeable to the congregation and that all



*Reverend Alonzo Potter.
at the age of twenty-nine*

would be quite satisfied to have him "read in the desk" until he could obtain orders.

With the matter apparently satisfactorily settled, Mr. Wainwright was not approached and in due course Mr. Potter was offered a tutorship in Union College at a salary of five hundred dollars a year and a position as lay reader in St. George's Church at two hundred and fifty dollars a year, until he was in orders when this sum was to be increased to five hundred dollars. These offers Mr. Potter did not at once accept and when in April there seemed little prospect of obtaining his services, the vestry sought an alternative to whom the position in the church might be offered in case of a final refusal. Fortunately, their fears were unfounded for in May came a favorable decision and early in June Mr. Potter commenced⁴ his ministrations in the church.

Towards the end of the year the resources of the parish were considerably augmented by the establishment of a \$3800 fund, known as the City Fund, from money accruing from the sale of certain lands⁵ effected by the city for the purpose of endowing the several⁶ churches. The conditions of the fund gave the income only for the use of the vestry and in anticipation of the first interest payment several minor but necessary repairs to the church building and property were at once undertaken.

Perhaps it is not unreasonable to suggest a connection between the spirit which prompted the City Fathers in their plan of endowment and the trend of local religious activity evidenced during the year following in the so-called "revival of religion."

"In the third week of January," so the story goes,⁷ "there was a very sudden death in the College. A member of the Senior class, in the full vigor of life, was suddenly removed. The alarm was very great; the call was loud, and sensibly heard and felt. There

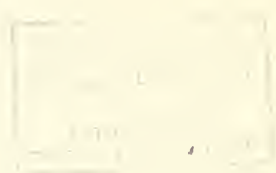
were prayer-meetings held around the bier, which was placed in an officer's room. There, for two days, did the students resort, from feelings of sorrowing sympathy; and there, was the question often proposed, 'suppose this call of God had been directed to you, were you ready to obey it?' The *negative answer*, was often carried back to the heart, and rendered productive of genuine convictions. Many, indeed, thought it was all fright! and would soon pass over. *A nine day's wonder!* was the common name given to the students' anxious distress, The fright! *if such it must be called*, became more general. (there were) prayer-meetings and meetings of conference (and) anxious meetings too, were often held." So powerful and rapid was the awakening that by the first week in April between thirty and forty "were rejoicing in the hope of forgiven sin." "Seventeen joined themselves to the Presbyterian church, six or seven to the Dutch church, and six or seven to the Episcopal church." "The effect on (the) college," comments the report, "was visible and salutary. There seldom was a session of so much order, tranquillity and industry. The subjects of the work, generally, acted on the principle, that they could not be fervent in spirit unless they were diligent in their business."

From the college the "awakening" spread down into the city, rapidly gaining converts until the Presbyterian church was scarcely large enough to accommodate those who attended the Wednesday evening lectures, and by April the names of nearly three hundred had been added to the rolls of the various churches.

Before⁸ the "awakening" had spent its force, Mr. Potter found it necessary to convey to the vestry of St. George's the distressing information that in consequence of ill health he felt obliged to resign his charge.



*Bishop Potter Memorial Tablet.
Erected in St. George's Church in August, 1866.
Accompaniment tablet was erected at the same time as a memorial
to his wife, Sara Maria, only daughter of Eliphalet. Velt.*



Although Mr. Potter immediately gave up his work in the church he retained his position at the college and during the next year was appointed professor of mathematics and natural philosophy. Still holding to his decision to enter the ministry, Mr. Potter continued his theological studies, and during the year 1824 he was ordained to the priesthood and two years later called to the rectorship of St. Paul's Church, Boston.

The vestry of St. George's, entertaining as they did the highest opinion of Mr. Potter's "Talents & piety," accepted his resignation with exceeding regret, and at once took steps to secure a successor. Several prospects were invited to preach in the church during the next eight or nine months and in March, 1821, the Reverend Alexis P. Proal, rector⁹ of St. John's Church, Johnstown, New York, was added to the number. The opinion regarding Mr. Proal was closely divided and when later the vestry voted on the proposal to extend him a call the motion was lost by one vote. Not trusting to their decision, a meeting of the congregation was called on April 18, and the question submitted for their vote. Two of the vestry, who had opposed the original motion, were absent and the decision of the meeting was to offer Mr. Proal the position at a salary of six hundred dollars a year.

This offer Mr. Proal accepted and assumed the rectorship of St. George's Church in May, 1821. Almost immediately he suggested the making of several improvements on the building and property; notably the flagging of the sidewalk in front, the repainting of the certain parts of the church, both inside and out, and the altering of the chancel. These suggestions were at once carried out and during the next year the property adjoining the church on the north was purchased¹⁰ and the house repaired¹¹ for the use of the rector.

While the records of the church during the succeeding eight years indicate a general progress it is reserved for the year 1829 to record a definite expansion by the first mention of the Sunday school. Although it is, unfortunately, impossible to ascertain the exact date of the organization of this activity, the minutes of the vestry indicating only that in May, 1829, two pews were appropriated for the use of scholars attending the school, it is possible to determine that the school was well established by October of that year when the enrollment numbered¹² seventy scholars and ten teachers.

The affairs of the parish continued to flourish and with the future prospects "in a high degree encouraging," the vestry, in March, 1831, voted to increase the seating capacity of the church by extending the gallery¹³ along the north¹⁴ and south walls.¹⁵

February, 1833, records further expansion in the activities of the parish: the Ladies' Industrious Society and the church fair, the first responsible for the second, which was held¹⁶ for the benefit of the Sunday school on February ninth with gratifying results, approximately \$170 being raised. "Having attended the Fair," comments one who signs himself "A Bachelor," writing in the Cabinet,¹⁷ "we feel it our duty not less than our pleasure, to bear witness to the taste and refinement of those by whom it was got up. We confess that our feelings are always particularly interested in whatever concerns the fairer portion of the community; and on such an occasion as this, our delight knew no bounds.—Somewhat daunted by the brilliant array of beauty that greeted our entrance into the room, we quietly retired to a corner in order to enjoy all the splendor of the scene. On one hand lay an endless variety of fancy articles, wrought into such various and beautiful shapes, and decked with what seemed to our bewildered

eyes nothing less than gold and jewels, that we could scarcely persuade ourselves but that Mistress Fancy, who, be it confessed, sometimes plays us very sorry pranks, had returned to her old tricks, and was cheating our senses with an unreal dream. Immediately before us, a fair form was bending over a glittering urn, and dispensing, with a liberal hand, a beverage which we at first believed could be nothing less than nectar, still having been favored with some ourselves, we found to be coffee; and we blessed our stars, as we sipped it, that for once we had been able to obtain our favorite exactly to our taste. We were then called from our snug retreat, and compelled to march up—without the power of resistance—to a board that was gleaming with shells, and beads, and flowers, where we made a most magnificent purchase and received in return a smile which made the remaining silver which we possessed to jingle in our pockets. Gathering courage hereupon, we strayed down the crowded room, and soon loaded ourselves with a profusion of fairy toys, such as cardracks, gilt stars, bead chains, &c., &c., which we shall ever preserve as memorials of the rare pleasure we enjoyed.”

During the year 1834, a radical change was made in the manner of financing the church, the pew rents being raised¹⁸ to net an amount necessary to meet the expenses of the parish and the Sunday collections being discontinued.¹⁹ During the same year the wood-burning stoves that had hitherto heated the church were replaced by two stoves “for the consumption of Anthracite coal of Dr. Nott’s Patent,²⁰ known as the Church or factory stove.”

For two years longer the Reverend Alexis P. Proal remained as rector of St. George’s Church, or until May 1, 1836, when his resignation of the charge became effective and he left to accept the call of Trinity Church, Utica, New York. That his departure

was deeply regretted alike by vestry and congregation can well be imagined for the entire period of his rectorship had been marked by general harmony and progress. Although the vestry had had ample²¹ notice of Mr. Proal's intended departure no steps had been taken to secure a successor and May found the parish, now numbering²² eighty-two communicants from one hundred and eighteen families, again without a rector.



Reverend Alexis P. Roul

Chapter XI.

1. He was officially delegated as "Missionary in the vacant congregations of Schenectady and Greene Counties." His first report was delivered at the 31st Convention of the Diocese of New York, October 1-3, 1816. (*vide* Journals of Conventions—Republished. Vol. 1, 349), and reads as follows: "Since my ordination, I have (personally, and by exchange) supplied the vacant congregation at Stillwater four Sundays, the vacant congregation at Duaneburgh four Sundays, and the vacant congregation at Ballstown one Sunday. I have also preached one Sunday for the Rev. Mr. Wheeler, of Johnstown, during his absence. Besides which, I have performed Divine service in the College Chapel about one-third part of the Sundays during the College session.

"There are at present in this Institution nearly fifty Episcopal students. They enjoy the same toleration, and the same religious privileges as the other denominations; and next to the Presbyterians, they are the most numerous. A very laudable degree of good order and good morals forms the general characteristic of the students; and you will be pleased to learn, that the Episcopal Theological Society continues to increase in numbers, and in the zeal of its members."

2. Reverend Jonathan Mayhew Wainwright, later first provisional bishop of the diocese of New York.

3. Born in Beekman (La Grange), Dutchess County, N. Y., July 6, 1800.

4. The vestry recorded a unanimous resolution that they were much pleased with his "performance."

5. In the township of Glenville on the Turnpike Road about four miles from the city. Title to the property had been acquired from the land grants of colonial times.

6. The Reformed Protestant Dutch Church, the Second Reformed Protestant Dutch Church, the First Reformed Dutch Church in the fourth ward, the north branch of the Reformed Protestant Dutch Church, the Second Reformed Dutch Church in the third ward, the First Presbyterian Church, St. George's Church and the Methodist Church.

7. *Vide*, "A Narrative of the Revival of Religion, within the bounds of the Presbytery of Albany, in the year 1820," Schenectady, 1821.

8. June 19, 1820.
9. He had officiated there for two and one-half years.
10. *Vide* Chapter X, p. 115. The purchase price was \$1240.
11. At a cost of \$600.
12. Report of Mr. Proal to the 44th Convention, October 1, 1829. Two years later there were enrolled sixteen teachers and between eighty and one hundred scholars.
13. The total cost of the improvement was \$478.28, the greater part of which sum was raised by the sale of the new pews. Originally the front of the gallery was inclosed by a railing only. Later the railing was faced on the inside with boards with "crimson moreen" between the boards and the railing.
14. The pews in the east end of the north gallery were reserved for the use of the students of Union College.
15. The church was open for service, with all repairs made, on July 31. On the occasion the sermon was preached and the rite of confirmation administered by the Rt. Rev. Bishop Onderdonk.
16. At Mr. Topping's, corner of Ferry and Liberty Streets. The admission was 12½ cents, with half price for children.
17. "The Schenectady Cabinet," February 20, 1833.
18. A circular letter notified the congregation of the proposed change.
19. Collections were resumed in July, 1836.
20. Dr. Nott gave much attention to physical science, especially to the laws of heat. The stove patented by him was the first constructed for burning anthracite coal and was extensively used for many years. The two stoves for St. George's Church were purchased in Albany at a cost of \$106.
21. His resignation was presented to the vestry on January 20.
22. "The Schenectady Reflector," May 6, 1836.

Chapter XII.

The Rectorships of the Reverend Aldert Smedes and the Reverend William Henry Walter.

ALTHOUGH the vestry had been seemingly dilatory in their efforts to secure a successor to Mr. Proal, his departure made immediate action necessary and on May 13, 1836, a call was extended to the Reverend Alexander H. Crosby, rector of St. John's Church, Yonkers, New York, with a suggested salary of six hundred and fifty dollars a year. Three weeks later the call was amended by increasing the salary to eight hundred dollars and on June 10, Mr. Crosby accepted the proposal of the vestry.

Mr. Crosby was well liked by his parishioners in Yonkers and his acceptance of the call to Schenectady raised a storm of protest. Petitions were circulated and through the bishop of the diocese, whose support was secured, a memorial was forwarded to the vestry of St. George's pointing out the evils that were apprehended to the church in Yonkers should he remove and requesting that he be released from his acceptance of the rectorship. As Mr. Crosby assented to the granting of the petition and corroborated the statements in the memorial, the request was at once complied with, and all further thought of obtaining his services given up.

A call on the same terms that had been offered Mr. Crosby was now extended to the Reverend Aldert Smedes, assistant rector of Christ Church, New York City. Mr. Smedes accepted the call in

person and entered upon his parish activities by presiding at the meeting of the vestry held on July 23.

Five years after the Reverend Alonzo Potter accepted the rectorship of St. Paul's Church, Boston, Massachusetts, he was obliged to resign the charge because of ill health. No sooner did his decision become known than the trustees of Union College recalled him to that institution as professor¹ of Moral Philosophy. This position he was holding during the period of vacancy in the rectorship of St. George's Church and as can well be imagined he gladly welcomed the opportunity offered by the vestry to supply the pulpit, pending the arrival of the successor to Mr. Proal.

The growth of the parish now brought to the attention of the vestry the desirability of joining to the church property the lot of Mrs. Peek abutting on the south, for it was felt that the additional land could later be used to advantage as a burial ground or as a possible location for a Sunday school building, the erection of which had already² been suggested by the Ladies' Sewing Society. The growth of the parish also brought to the attention of the vestry the necessity of increasing the seating capacity of the church, and while negotiations for the Peek property were under way a committee was appointed to inquire into the cost of removing the old church and replacing it by one more suited to the needs of the parish.

The committee appointed lost no time in making their report and on February 7, 1837, the vestry authorized them to secure plans and an estimate covering the erection of a church fifty-five by eighty feet to be built of brick and stone.

A month later two plans were submitted for consideration and although no estimate of the cost accompanied them the vestry im-

mediately proceeded to a discussion of the ways and means of securing money for the erection of the building to be decided upon. As a possible solution it was voted to petition the city officials to permit the use of the principal of the "City Fund" to be applied against the cost and in the plans for raising money the possibility of securing aid from Trinity Church was not overlooked.³

The plan of erecting a new church, when placed before the congregation, met with instant favor and a committee had already been appointed to raise the necessary funds when someone fortunately awoke to a realization of what was about to happen and expressed his opinion in terms sufficiently strong to immediately gather a formidable following. "By limiting ourselves to enlarging instead of rebuilding our Church edifice," it was now forcibly and wisely argued, "we (can avoid) the imposition of any additional burthen upon those who have always attended here for worship, and (we will not compel) any one to leave us either from inability or unwillingness to contribute to the expense of increased Church accommodations which every one admits ought to be made—We (will) not sour anyone by exposing him to the censorious criticism of his neighbor for not subscribing so largely as that neighbor may (think he) ought to (do)—We (will) obtain the accommodations of a new Church and have retained enough of the old one to continue the solemn associations connected with every ancient sacred edifice—We (will) accomplish a most important work and preserve uninterrupted the harmony of the congregation—We (will) further contribute to the diffusion of the doctrines of our Church by furnishing room for additional hearers, whether they be those actuated by former partiality in her favor or those who may be tempted by the neatness and pleasantness of the (proposed) en-

larged building to take a seat therein—We (will) show how a larger congregation may be accommodated in a Church and no greater effort of voice be necessary on the part of the clergyman to instruct them than when the building would only contain a much smaller number—We (will) furnish seats for as great a number of parishioners as most ministers will wish to take charge of, and (will) not, as we probably should (do) by rebuilding on a more extensive scale, retard the erection of another church of our communion and the settlement of another clergyman in our City, both (of) which the extended bounds of our settlements and increase of our population will before many years justify and require.—”

Although, in answer to the petition, the city officials readily voted to permit the use of the “City Fund” against the cost of erecting a new building, the original plan quickly gave way before the pleas and arguments of the opposition.

The plan now proposed contemplated the widening of the church at the east end twelve and a half feet on either side for a length of twenty-six feet and ten inches;⁴ the altering of the pulpit; the building of a small vestry room⁵ beneath it; and the construction of a new ceiling over the center of the church.

To assist the vestry in obtaining funds for the work the Ladies' Industrious Society at once offered for their use, upon bond and mortgage, the sum of seven hundred dollars which they had collected for use in the erection of a Sunday school building at some future time. Enthusiasm reigned, and the committee appointed, under direction to push the work with as much speed and economy as possible, reported on September 28, 1837, that they had made a contract with John R. Edrik to do the mason work and with Elias Lyons to do the carpenter work, “the whole to be completed in six weeks from the date of the contract.”



Reverend Albert Lmedes



The strain of increasing activities had reacted upon the health of the rector and in September Mr. Smedes asked for a leave of absence until the following June, in the hope that he might recover his health by relaxation and travel. As Dr. Potter and Professor Reed⁶ of the College had already volunteered to supply the pulpit during his absence, Mr. Smedes' request was readily granted and subsequently he sailed for Spain.

Mr. Smedes returned to St. George's in September, 1838, benefited but not entirely recovered from his ill health; and, that his duties might not again force his retirement, he engaged to assist him for a six months period and with the approval of the vestry the Reverend William Henry Walter,⁷ then rector of St. Paul's Church, Castleton, Staten Island.

Although the original estimate for the enlargement of the church had been approximately twelve hundred dollars, additions had been made to the plan as the work progressed, notably a new roof over the entire building, and the final cost of the work amounted to \$2101.35. Mr. Hearsey had been early appointed to superintend the work, "with the moderate inducement of \$1 per day for his services," and to him the committee in their final report showed no hesitation in attributing the economy and dispatch with which the work was performed.

With the final result all were delighted and the report of the committee clearly indicates that the hopes of those who had taken a stand in favor of enlarging the church, rather than rebuilding, were realized to the fullest degree.

In February, 1839, negotiations for the Peek property, which had been allowed to lapse pending the completion of work on the church, were again resumed and the purchase effected.⁸ A Sunday

school building for which the Ladies' Industrious Society had been saving was now assured, for the substantial building standing on the property offered, by remodeling, the possibility of meeting every requirement, and with this in view the ladies were induced to permit the vestry to apply their fund against the cost of the purchase of the property and the alteration of the building.

While the affairs of the parish were thus satisfactorily progressing, the increasing labors were again reflected in the health of its rector and on March 25, 1839, Mr. Smedes informed the vestry that it was his intention to resign his charge on May 1. Mr. Walter who had assisted Mr. Smedes on a former occasion was already well and favorably known to the congregation and to him was at once offered the post, on the same terms that had been accorded Mr. Smedes.

Mr. Walter did not immediately come to an agreement with the vestry but when the salary was raised to one thousand dollars a year the matter had his more serious consideration and at the end of three weeks he accepted the call with the expressed hope that the "connexion might eventuate in mutual pleasure."

With the selection of his successor Mr. Smedes was well pleased. "So confident am I," wrote he in his formal resignation to the vestry, "that I leave you to the pastoral care of one who will in every respect more than supply my lack of service towards you that painful as the sacrifice on every account is, I can almost *cheerfully* resign the charge."

The rectorship of Mr. Smedes had been eminently successful and it was with deep regret that the vestry found themselves reluctantly compelled to submit to the necessity which forced his retirement and to spread upon the minutes a resolution setting forth

their "cordial and united approbations of his character and conduct as a faithful, exemplary and affectionate Rector," and to extend to him their "fervent aspirations for the future welfare of himself and his amiable family."

Mr. Smedes had been interested in education before he came to Schenectady and while in New York he had been principal of a small private school; when, therefore, he was restored to health he followed the inclinations of his earlier days and in 1842 founded in Raleigh, North Carolina, St. Mary's School. His prudence, tact, and high personal qualities soon made the institution successful and Dr. Smedes remained its head until his death.

As had been planned, Mr. Walter assumed the rectorship of St. George's Church on May 1, 1839, and it was not long before he added to the regard in which he was already held the increasing affection and esteem of his congregation. "Those . . . who knew him," wrote⁹ Henry Codman Potter,¹⁰ years after, "knew his earnest, prayerful spirit, the sweet attractiveness of his Christian character, and especially his rare persuasiveness as a minister to children. . . . It was my own privilege, then myself a child, to be one of those little ones under his ministry, when he was rector of St. George's. I shall never forget the tenderness of his manner, and the deeply devotional and impressive character of all his public ministrations."

Soon after Mr. Walter took charge of the parish, steps were taken to have the organ, which had been several times repaired, replaced by a larger and more pretentious one. A contract placed with Hooks of Boston called for the turning in of the organ then in the church and an additional payment of fifteen hundred dollars. In April of the next year the new organ was in place and

ready for use. Later in the year the original bell, which had been cracked during the previous winter, was replaced by one weighing five hundred and thirty-one pounds, purchased in Albany of Louis Aspinwall at a cost of \$177.36.

Mr. Walter had won for himself a truly enviable position in the parish when in April, 1842, after three years of service, he found it imperative on account of ill health to follow in the footsteps of his predecessor and tender his resignation as rector. This resignation the vestry were forced to accept with the deepest regret and May 1, 1842, found St. George's again without a rector.

Two years later Mr. Walter accepted the charge of St. John's Church, Troy, New York. His connection with this church was, however, but short for he died on May 12, 1846, in the second year of his rectorship, and in the thirty-seventh year of his life.¹¹

Chapter XII.

1. From this time, as Dr. Nott advanced in age, the duties of the administration of Union College were more and more given over to Dr. Potter, and in 1838, he was formally elected vice-president. Dr. Potter remained in Schenectady until the year 1845, when he removed to Philadelphia to take up his duties as Bishop of Pennsylvania, to which office he had that year been elected.

2. The Society had asked permission of the vestry to erect a Sunday school building on the north-west corner of the church yard, July 4, 1836.

3. In fact a memorial was drawn up and sent to the vestry of Trinity Church.

4. To form a cross.

5. To which the rector might retire during the service to change his vestments as occasion required.

6. Thomas C. Reed, for twenty-five years professor of Latin at Union College. He frequently substituted in the pulpit at St. George's.

7. He was twenty-nine years of age at this time. The ladies of the parish proposed to raise the amount necessary to meet the added expense of an assistant by holding a fair.

8. At a cost of two thousand dollars.

9. "Thirty Years Reviewed," Henry Codman Potter.

10. Baptized in St. George's Church, April 14, 1835. The fifth son of the Reverend Alonzo, and Sarah Maria Nott Potter. Bishop of the diocese of New York, 1883-1908.

11. A tablet is erected to his memory within the vestibule on the tower wall of St. John's Church.



Reverend John Williams

Chapter XIII.

The Rectorships of the Reverend John Williams and the Reverend William Payne.

THE vestry lost but little time in selecting a successor to the Reverend Mr. Walter, and on May 24, 1842, a call was extended to the Reverend John Williams, offering him the rectorship of St. George's Church at a salary of eight hundred dollars a year with the use of the rectory.

Mr. Williams, upon whom the choice of the vestry had fallen, was born in Deerfield, Massachusetts, on August 30, 1817, and at the time of his call, was serving as assistant to the rector of the Church of the Holy Trinity at Middletown, Connecticut, in which church, subsequent to his graduation from Trinity College, he had been ordered deacon, September 2, 1838, and advanced to the priesthood three years later.

With expressions of appreciation of the honor conferred, Mr. Williams immediately accepted the proposal of the vestry, only begging to be permitted an absence of one or two Sundays that he might adjust his affairs in Middletown before entering upon his new duties.

Mr. Williams, in all probability, commenced his ministrations in Schenectady early in June, although the records indicate that it was not until July 29, that he was regularly and formally instituted rector of St. George's.

Were we to base our opinion solely upon the minutes of the vestry, we must, perforce, be drawn to the conclusion that the brief

rectorship of Mr. Williams held but little of interest, for these records, although they detail the proceedings of the governing body, indicate no unusual parish activity during this period, and record little worthy of comment. It is, indeed, to be regretted that these minutes thus reflect to no degree the noteworthy success which really attended the ministrations of Mr. Williams, and that they suggest in no way the reason for his success,—the personality of the man himself.

Had he been somewhat older during the time of which he records his recollections of St. George's, Henry Codman Potter might have given us some delightful reminiscences, but unfortunately his only memory¹ of the church and of its rector seems to have been the picture of Mr. Williams ministering to the congregation, which numbered him among a row of small boys, "unruly members," as it were, whose chief duty it was to sit still, and the fact that, although he blushed to confess it, he could recall naught of the rector's preaching.

It is fortunate that neither to the records of the vestry nor to the memory of Bishop Potter are we obliged to seek our basis for an estimate of the value of Mr. Williams' career at Schenectady, for among the regular attendants of St. George's Church there are still to be numbered those who remember well the handsome, dignified figure; the earnest words of counsel, always met with marked attention; and who still cherish as their fondest memory the recollection of their association with Mr. Williams, continuing active in many cases, for years after his removal from Schenectady.

The talents of Mr. Williams did not remain long hidden and soon calls to other positions were pressed upon him. One must have appealed strongly, for in April, 1846, Mr. Williams presented



*Bishop Williams Memorial Tablet
Created in St. George's Church in July, 1910, through the
generosity of the late J. Pierpont Morgan*

to the vestry the resignation of his rectorship to take effect on the first of June. The proffered resignation the vestry deemed it inexpedient to accept and when resolutions had been passed setting forth the united affection and ardent attachment of the congregation for their rector, the deep regrets manifested at the proposed withdrawal and the dangers that would result from it, Mr. Williams, after earnest solicitation, with much feeling and to the great joy of all, finally consented to withdraw his resignation.

Mr. Williams continued to increase in popularity at home and in influence abroad. Union College, in 1847, conferred upon him the degree of Doctor of Divinity, and during the next year he was offered the presidency of Trinity College, a call too flattering to be set aside, particularly as ill health now seemed to indicate the necessity of a change, and in August, therefore, Mr. Williams again placed his resignation before the vestry.

Although the vestry contemplated with the deepest regret the separation that was about to take place, they felt it plainly their duty to acquiesce in the loss, and to yield him cheerfully for the accomplishment of the important duties to which he had been called, and, therefore, with every wish for future success in his more extended field of usefulness, Dr. Williams was finally bade farewell.

Dr. Williams would, undoubtedly, have been content to pass the rest of his days within the walls of the college, for he loved books and study² and preferred the lecture-room to society, but other duties soon marked the path of future service, and in 1851 he was consecrated bishop coadjutor of Connecticut, becoming bishop on the death of Dr. Brownell³ and presiding bishop on the death⁴ of Dr. Lee.

The good friends that Dr. Williams left behind when he bade farewell to St. George's were not disappointed in their hopes that he would occasionally return to them, for the memories of the happy years spent here were always present and often did Dr. Williams seek opportunity to renew the friendships then formed and to minister again in the church he loved so well and in whose shade it ever was his fondest hope⁵ that he might sleep his last sleep.

Among those connected with the college to which Dr. Williams went as president, the vestry of St. George's sought his successor, and on August 21, 1848, a call was extended to the Reverend William Payne, the letter of the vestry being delivered to Mr. Payne by Dr. Williams himself. The acceptance of the proposal was immediate and within a week's time Mr. Payne had entered upon his duties as rector of the parish.

Three years after Mr. Payne began his ministrations, there assumed definite form a plan that had been in the minds of many for years, and, during the fall of 1851, the building standing on the former Peek property was removed and the construction commenced of a brick building, forty-five feet in length, of corresponding width and height, to be used upon completion as a parish house and quarters for the Sunday school.

Three years after the completion of the parish house⁶ there was called to the attention of the vestry the expediency and necessity of replacing the parsonage by a building better suited to the requirements of the rector and more in keeping with the church and parish house. Although the proposal was deemed entirely in order, the matter was permitted to lapse, and it was not until the fall of 1857, that a new building was erected.⁷



Reverend William Payne

By 1858, the congregation of St. George's Church had outgrown the accommodations of the church, no pews were to be had and none had been available for some time past; in fact, single seats could be furnished visitors on rare occasions only. The necessity of enlarging the building had become imperative, and in the realization of this necessity the vestry, with admirable judgment, as it afterwards proved, engaged Mr. Edward Tuckerman Potter of New York to submit plans for the work. Mr. Potter was the son of Dr. Alonzo Potter, an architect well established in his profession, and the fact that he was "a child^s of the parish," insured his keenest interest in the plans for reconstruction.

The proposals submitted by Mr. Potter were accepted by the vestry on February 16, 1859 and on November⁹ 13, of the same year, the remodeled church was re-opened for worship.

This was, indeed, a proud day for St. George's, for while the original church was nearly a century old, it had never been formally set apart for the worship of God and the re-opening, offering a not to be neglected opportunity, was eagerly seized upon by Dr. Horatio Potter, Provisional Bishop of New York, for the proper consecration of the building. From Connecticut came Bishop Williams and the impressiveness of the full consecration service to which were added his inspiring words and his hearty congratulations, "all warmed by the love he retained for those of whom he was once himself the Pastor," made a powerful impression and one not soon to be forgotten by those whose privilege it was to attend.

The completed church was universally admired and approved for it had been the aim of Mr. Potter to retain all that had contributed to the charm of the original building, and in this aim he had fully succeeded.

There had been many reasons why the church could not anywhere be added to so well as at the east end, and in the enlarging, therefore, the whole east wall was removed except at the angles, where it was left intact because of the "ill appearance" which the joining of the new and old walls would otherwise have given. The north and south walls of the extension were kept eighteen inches within the lines of the north and south walls of the old transepts. The new walls were carried out twenty-seven feet so as to give two rows of new pews in each new transept, and the east walls of the new transepts were erected to form an angle with the chancel, which being of the same width as the original church completed the form of the cross. The roof was slated and crowned directly over the altar by the cross of St. George. In the interior of the church the arched ceiling of the nave was carried forward and finished in a semi-dome over the altar which was placed some distance out from the back wall so as to be plainly visible from all parts of the church. The chancel rail was erected to completely encircle the altar, passing behind, and connecting the columns which stood in a semi-circle about it as a support to the ceiling. Behind the columns the gallery was carried around the church, and the space under it, within the chancel, was partitioned off for robing rooms. Besides the usual furniture the chancel was fitted with sedilia for three clergymen, and a recessed credence. All the mouldings used and other details were faithfully copied from the oldest part of the church. Care was taken in the admission of light and, as now, there were no windows in the east wall facing the congregation, the chancel and transepts being lighted from the sides. On the east wall, above the galleries, it had originally been intended to erect the gravestones and monuments that had been displaced by the



*Interior of St. George's Church
as remodeled in 1859*

enlarging of the building, but this part of the design was not carried out.

In making his plans for alteration Mr. Potter had been governed by an order for economy and in his aim to comply with this requirement he had also succeeded, for when all accounts had been presented it was found that the total cost of the completed building, giving somewhat over fifty pews, or accommodations for nearly three hundred persons, had not exceeded three thousand dollars.

During the year 1865, a plan¹⁰ to institute a mission in connection with St. George's assumed definite form in the establishment, by Dr. Payne,¹¹ of a Sunday school on State Street, between Jay and White Streets, and as an outgrowth of this school, there was organized, two years later, the parish of Christ Church.

In May, 1870, the promise of a set of chimes led to plans for replacing the wooden tower by one of stone suited to receive the bells. By February, 1871, at a cost of approximately \$5600, the work had been completed and the tower and vestibule erected as they stand today, but although every requirement that had governed the promise had been met, the chimes were, for some unrecorded reason, not forthcoming, and the former bell was of necessity substituted in their place.

Five years after¹² the re-building of the tower, the north vestry room was extended north as far as the main body of the church to receive the present organ, which was substituted for the one that had stood in the west gallery.

The year 1879 found the parish in debt \$3700, and to provide means of meeting this obligation the vestry decided to seek contributions. The subscription list indicates that in their efforts they were entirely successful and the list is of unusual interest for

at its head stands the name of the rector, pledging \$300, an amount equalled by but one other subscriber.

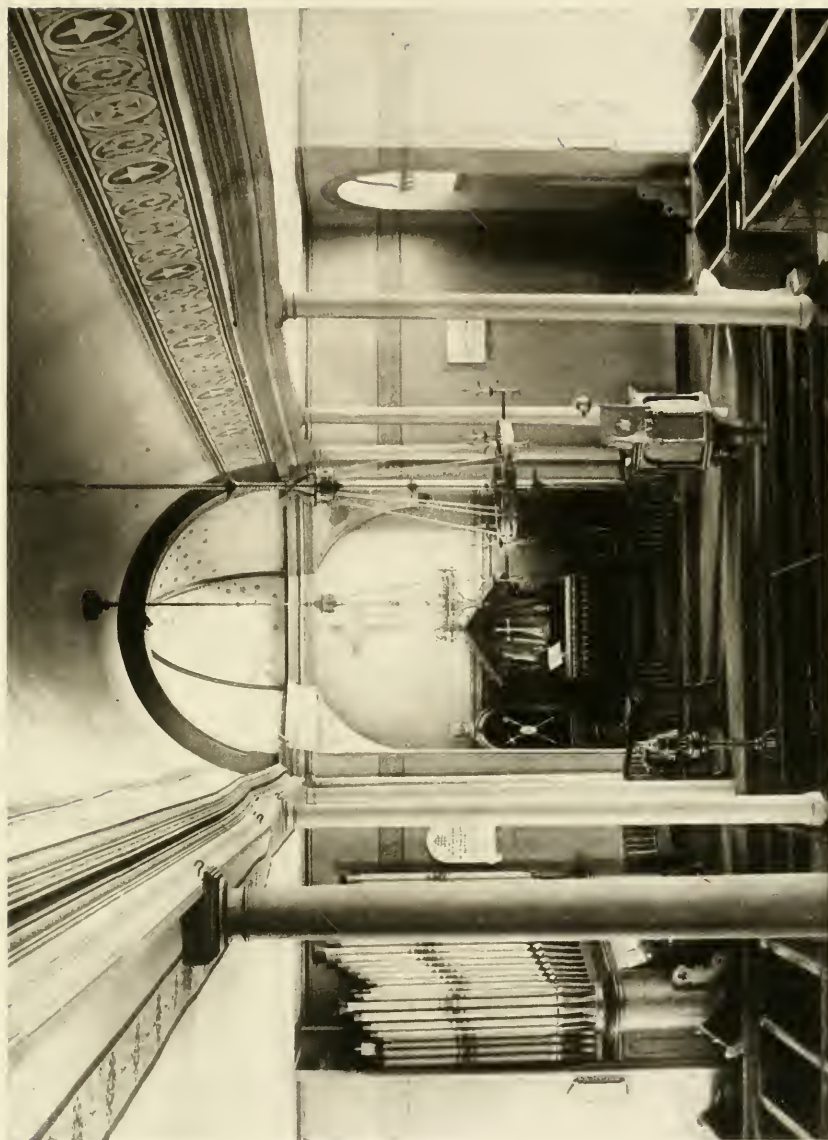
The summer of 1882 witnessed further alterations and additions to the church. Through the generosity of General William K. Fuller, funds were provided¹³ for moving the east wall some ten feet to the east and for the building of a chancel and robing room, following designs submitted by Professor Charles Babcock, of Cornell University. The time seemed opportune for the undertaking, also, of other plans that had been under consideration, but although these plans were carefully discussed,¹⁴ but one suggestion was finally carried out,—the removal of the galleries.

“To my eyes,” wrote¹⁵ Dr. Payne in commenting upon the completed work, “one of its chiefest merits is, that there has been so little destruction, (and) chiefly a restoration. The galleries were comparatively modern, and in removing them we have only gone back to the original arrangement; and now, after occupying various positions and assuming various forms through the years, the altar¹⁶ stands where it was first placed, and where it should always be,—against the east wall.”

For more than a year previous to September, 1884, Dr. Payne had been in poor health. His condition had been greatly aggravated during February by the sudden death of his one remaining son,¹⁷ and for some time he had been doing his best to supplement his efforts in the parish by obtaining supplies for the pulpit. Feeling, however, unable to carry on longer his duties, he determined to relinquish his post, and on September 29, 1884, after 36 years of service, he tendered his resignation to the vestry. “I need not and I cannot express my emotions,” he wrote, in addressing them, “at thus sundering the tie which has so long and so pleasantly existed between us. God only knows the pain it costs me. The record of



*Exterior of St. George's Church
Showing the wooden tower removed in 1870
the former parish house and former rectory*



*Interior of St. George's Church
as remodelled in 1882*

the parish which I hand over to you will show somewhat the amount of work which with God's aid I have done—1,360 baptisms, 987 burials, 435 marriages. There have also been 538 confirmed and the number of registered communicants which was only seventy when I took the parish is now over two hundred and this notwithstanding the drain which was made upon us by the new parish which I organized in 1867. I might also point to the improvements in the parish property, which with your cooperation and help have from time to time been made; the erection of a new rectory; the building and subsequent enlargement of the Sunday school house; the extension and more convenient arrangements of the interior of the church at two different times, and the change of the church tower from wood to stone. There are other unwritten and unseen results to be found in the hearts and lives of men but which are known only to Him who seeth in secret and rewardeth openly. My dead I leave in the holy keeping of God beneath the shadow of the old church, where also I hope¹⁸ in God's appointed time to be laid to my rest."

With what sorrow and reluctance the resignation of Dr. Payne was accepted is well known to many. He had spent the greater part of his life in connection with St. George's and had given freely of his time and money to the welfare of the parish. Now in the evening of his life he was about to go forth, not knowing what would befall. Truly there was justice in the resolution¹⁹ of the vestry granting him, in consideration of his long and meritorious service, the sum of \$500 a year, "as long as the church was able to pay it," and bestowing upon him the honorary title of Rector Emeritus of St. George's Parish.

Chapter XIII.

1. "Reminiscences of Bishops and Archbishops," Henry Codman Potter, p. 32.
2. From the rectory of St. George's he issued, in 1844, under the title, "Ancient Hymns of Holy Church," the first of the many volumes that bear his name.
3. *Vide* Chapter XI, p. 123. He died at Hartford, Connecticut, January 13, 1865.
4. April 12, 1887.
5. So expressed in the poem of which the first four verses precede this volume. His wish, however, was not to be fulfilled for he lies at rest in the cemetery on the outskirts of the City of Middletown, Connecticut.
6. The building was enlarged and extended during the year 1877.
7. At a cost of \$3560.
8. He was baptized in St. George's Church, August 14, 1832.
9. Preliminary work was started on July 29, and the last service was held in the old church on August 7.
10. The plan had been under advisement in April, 1864, when it was believed that Abigail Vought would convey to the vestry a certain lot on Lafayette Street, for the purpose of erecting a chapel or school.
11. He was given the degree of Doctor of Divinity by Hobart College in 1859.
12. At this time the eagle lectern now used was presented to the church "by two ladies who wished their names withheld."
13. As a memorial to his sister, Elizabeth.
14. Particularly that of re-arranging the pews so as to create a center aisle.
15. "An Historical Sermon," Reverend William Payne, D.D., p. 14.
16. The altar had been presented to the church during the year 1877, by the family of the late Richard Franchot.
17. The Reverend John W. Payne, who died in Rome, Italy, after about one month's service as rector of the English chapel.
18. His hope was realized for he was laid at rest in the church yard of St. George's, March 22, 1891.
19. The parishioners petitioned the vestry to grant him the use of the rectory so long as he lived but the proposal was voted upon in the negative as being unfair to his successor.

Chapter XIV.

Later Days.

LATE in December, 1884, the vestry selected as a successor to Dr. Payne, the Reverend John Philip Bausman Pendleton, who was then serving as rector of St. Luke's Church, Scranton, Pennsylvania. Mr. Pendleton at once accepted the call and commenced his ministrations in St. George's on January 11, 1885.

Mr. Pendleton had been called to the attention of the vestry by reports of his success in Scranton, particularly along the line of social and guild activities in connection with his parish, and in their hope that this success would be continued in his new home the vestry were not disappointed, for to Mr. Pendleton may be credited the inception¹ of St. Mary's Guild, an organization whose accomplishments from that day to this are justly a matter of pride.

To Dr. Pendleton² may be credited also the equipping³ of the church with steam heat, the creation⁴ of the choir and the slight remodeling of the chancel to properly accommodate its members. Save for these minor changes, however, little was done in Dr. Pendleton's time toward improving the physical condition of the church property; in fact, it was with some difficulty that essential repairs were made to the buildings, for with inadequate pew receipts and small collections the yearly deficits that had marked the last years of Dr. Payne's rectorship hung like a cloud over the affairs of the parish.

But to comment alone on the material side of Dr. Pendleton's ministry would be to draw a picture quite out of focus. His sincere devotion to the parish and to the Church at large, his untiring energy in his work, his kind, genial manner and his ever-ready willingness to aid and advise the less fortunate of his parishioners, are all matters of record. In the benevolent and philanthropic enterprises of the community he took a deep interest, and his name may be found enrolled as one of the founders of the Hospital Association of the City of Schenectady, and as one of its managers until the time of his death.

Dr. Pendleton had served nearly twenty years as rector of St. George's, when on November 15, 1904, to the great sorrow of all, his connection was suddenly severed by death.

For a time St. George's remained without a rector, although in February, 1905, a call was extended to the Reverend Dr. William H. Pott, of Wappinger's Falls, New York, which call, for some unrecorded reason, was declined. In March, however, with the unanimous approval of all, the vestry extended an offer of the rectorship of the church to the Reverend B. W. Rogers Tayler, who was then ministering in the Church of the Good Shepherd at Cleveland, Ohio. Mr. Tayler came to Schenectady on April 4, accepted the call at once, and on the next day held his first service⁵ in St. George's.

The new rector lost little time in laying plans for the future of his parish and, after devoting two months to an exhaustive study of parochial conditions, he placed before the vestry his conclusions as a basis for discussion and for possible action. As auxiliaries to the future spiritual work of the parish, Dr. Tayler's⁶ recommendations briefly were: the restoration⁷ of the church; the erection of a suit-



Reverend J. Philip B. Pendleton



Reverend B. W. Rogers Taylor

able and commodious parish house; the strengthening and building up of the Sunday school; and the re-organization of the choir.

The suggestions of the rector met with instant approval and the minutes of the vestry under date of July 27, record fourteen recommendations voted on in the affirmative with every indication of keen rivalry among the members of the governing body for the privilege of making and seconding the motions.

With the tenacity, perseverance and enthusiasm of Dr. Tayler in carrying to a successful conclusion the plans upon which he set his heart when first he entered upon his ministry among us, we are all familiar. The church was restored⁸ as we see it today, and reopened for service on January 7, 1906, with added evidences⁹ on all sides of the love of its loyal friends and supporters. The parish house was completed¹⁰ six years later, and the Sunday school and choir,¹¹ through the untiring efforts and personal supervision of our rector, may now be said to enjoy the greatest recorded degree of prosperity. When we add to the record of achievements of the past thirteen years, the building of the new rectory, completed¹² on December 10, 1914, the fact that of late years the parish has met the demands from every source with responses, in many cases far in excess of its allotments, and that withal (a possibility far too remote to have had a place in the original vision) the parish is entirely free from indebtedness,¹³ we have a record of accomplishment that should ever be a source of congratulation to Dr. Tayler¹⁴ and a cause of just pride to all who have played their part in its creation.

And now after one hundred and sixty years, St. George's Church stands as one of the few remaining whose history is closely inter-

woven with the beginning of religious life on our continent. Beautiful in architecture, every line is reminiscent of earlier and simpler times, and within is that sense of quiet repose which is the old church's greatest charm.

The years have rolled by and one by one have passed on those who have worshipped here, yet ever present seem their struggles, their hopes, their prayers, and thus the memory of the past reaches out into the hope of the future and makes a day that is endless.



*St. George's Church
From the Presbyterian Churchyard*



*Interior of St. George's Church.
as remodelled in 1906*



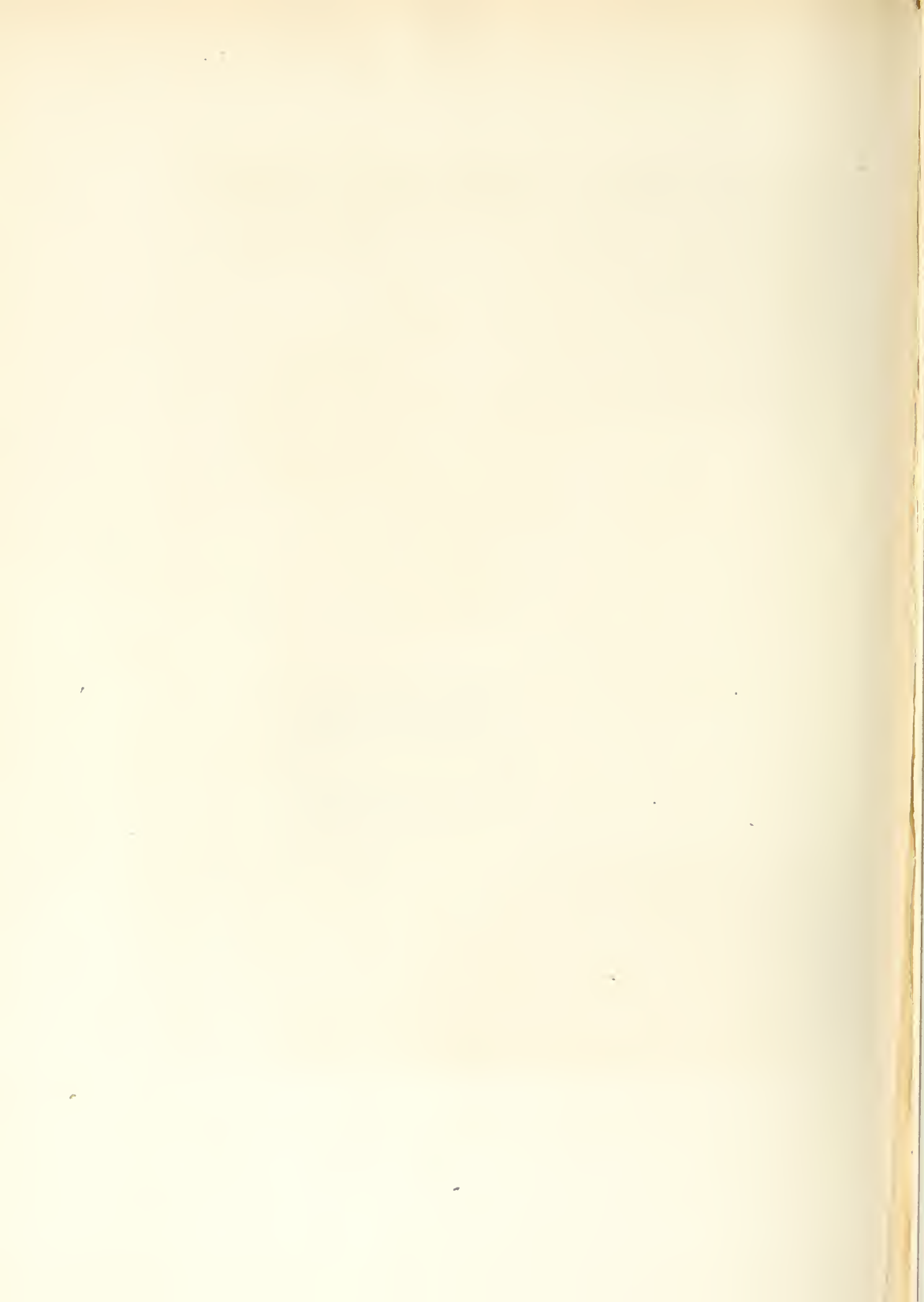
St. George's Parish House

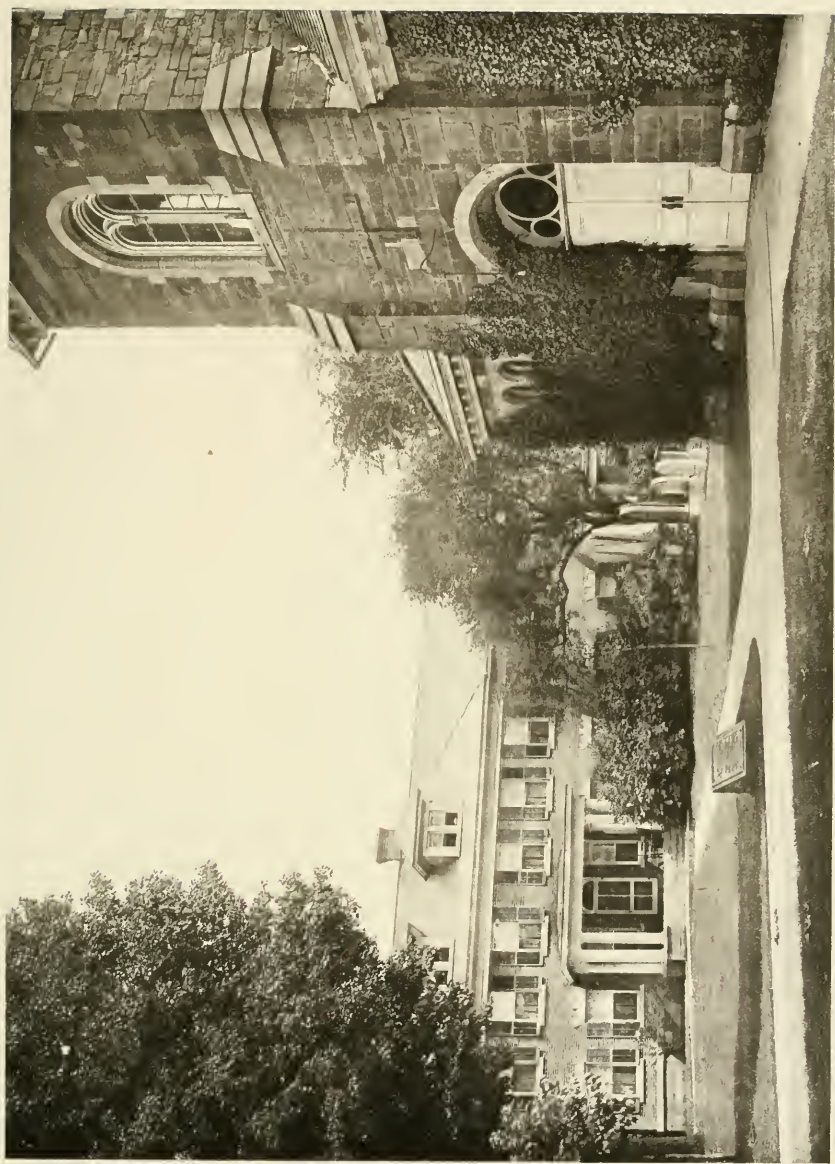


From the Vestry Room Door



The Altar.





St. George's Rectory



Chapter XIV.

1. Soon after his arrival.
2. The degree of Doctor of Divinity was conferred upon him by Union College in 1896.
3. During the year 1887.
4. During the year 1889.
5. Evening prayer. Dr. Tayler did not, however, hold his first service as rector until Sunday, May 1, 1905.
6. The degree of Doctor of Divinity was conferred upon him by Union College in 1908, and the degree of Doctor of Civil Law by King's College in 1918.
7. The church building was in an almost dilapidated condition. The roof was actually sagging and it was only by shoring it up that work could be done on the interior.
8. At a cost of \$11,270.85. The funds necessary for the erection of the choir room were donated by St. Mary's Guild.
9. The rood screen, presented by Mr. and Mrs. David Cady Smith in memory of the late Dr. Pendleton; the reredos, presented by Mr. Stanislaus P., and Mr. Nicholas V. V. Franchot in memory of their parents and sister; a brass altar desk, presented by Mr. Charles S. Washburn and Mrs. Stewart in memory of their mother; an engraved silver alms-basin, presented by Mrs. Marguerite Donnan in memory of her grandfather, Mr. Howland S. Barney; a brass receiving alms-basin, presented by Mr. Hinsdill Parsons; a pair of massive eucharistic candlesticks, presented by Mr. and Mrs. Walter Wellman; a lectern bible, presented by Mrs. Gerardus Smith. Among later memorials may be included, a brass altar cross presented by Mrs. George Van der Bogert, in memory of her husband and a silver private communion set, in memory of David Cady Smith.
10. At a cost of \$20,719.78. The building was formally opened on January 17, 1912. It was partially destroyed by fire early in the morning of January 18, 1917, and completely restored by September 1, the entire cost being covered by insurance. The greater part of the records from which this work is compiled were, until a few months before the fire, in the room over which it started.

11. In connection with the choir it may not be amiss to record that on June 10, 1910, the late John Keyes Paige completed his fiftieth year as organist.

12. At a cost of \$15,333.92.

13. The funds for the restoration of the church and the erection of the new buildings were raised almost entirely by pledges.

14. Through the energies of Dr. Tayler, St. Paul's Chapel, Fairview Avenue, Bellevue, was built in 1913 at a cost of \$5000, and three years later St. Andrew's Church, Scotia, at a cost of \$8000.

Appendix.



The Wardens, Vestrymen, Treasurers, and Clerks of the
Vestry of St. George's Parish, with the periods
during which they held office.

Wardens.

John Brown,	1771—date not recorded.
Robert Clench,	1771—1781.
Charles Martin,	1790—January 28, 1818.
John Kane,	September 3, 1798—April 6, 1804
James Constable,	April 6, 1804—April 22, 1808.
John W. Brown,	April 22, 1808—June 30, 1814.
David Tomlinson,	March 31, 1815—June 19, 1820;
	April 27, 1821—April 20, 1827.
Daniel Martin,	March 27, 1818—April 27, 1827.
James C. Duane,	April 20, 1827—December 25, 1842.
Hugh R. Martin,	April 20, 1827—May 12, 1848.
David Hearsey,	April 18, 1843—September 25, 1862.
Abraham A. Van Voast,	April 10, 1849—December 2, 1899.
William N. Duane,	April 7, 1863—April 11, 1871.
Gerardus Q. Carley,	April 11, 1871—September 29, 1873.
Samuel W. Jackson,	April 7, 1874—April 2, 1908.
David Cady Smith,	December 2, 1899—January 29, 1908.
Gerardus Smith,	February 11, 1908—
Charles S. Washburn,	April 8, 1908—

Vestrymen.

Matthew Lyne,	April 1, 1771—date not recorded.
John Shee,	April 1, 1771—date not recorded.
John Curry,	April 1, 1771—date not recorded.
Thomas Arnold,	April 1, 1771—date not recorded.
James McDonald,	April 1, 1771—date not recorded.
John Winkworth,	April 1, 1771—date not recorded.
Joseph Kingsley,	March 25, 1790—date not recorded.
Major Snell,	March 25, 1790—March 29, 1799.
Thomas Morrell,	March 25, 1790—date not recorded.
John Dorn,	March 25, 1790—date not recorded.
Charles Miller,	March 25, 1790—April 10, 1801.
Thomas Kane,	March 25, 1790—date not recorded.
William Corlett,	September 3, 1798—April 22, 1808.
John Dickinson,	September 3, 1798—April 15, 1803.
Thomas B. Clench,	September 3, 1798—March 29, 1799;
	April 15, 1803—April 6, 1804.
John W. Brown,	September 3, 1798—March 29, 1799;
	April 23, 1802—April 22, 1808.
Samuel Thorn,	September 3, 1798—April 23, 1813.
Samuel Hawkins,	September 3, 1798—April 18, 1800.
James Yarwood,	March 29, 1799—April 10, 1801.
John P. Bostwick,	March 29, 1799—April 23, 1802.
Francis M. Bodell,	March 29, 1799—April 18, 1800.
Richard Wiggins,	April 18, 1800—April 19, 1805.
Lawrence Van Buskirk,	April 18, 1800—April 23, 1802.
Benjamin Long,	April 10, 1801—April 23, 1802.
John Shaw,	April 10, 1801—April 23, 1802.
David Tomlinson,	April 23, 1802—March 31, 1815.
John Brown,	April 23, 1802—April 15, 1803.

Richard Cooke,	April 23, 1802-April 15, 1803; April 22, 1808-April 20, 1827.
John L. Stevenson,	April 15, 1803-April 6, 1804; April 3, 1807-April 22, 1808.
Thomas Smith,	April 15, 1803-April 6, 1804.
William Anderson,	April 6, 1804-April 19, 1805.
William Griffin,	April 6, 1804-April 11, 1806; April 22, 1808-April 23, 1813; March 31, 1815-April 17, 1821.
Joseph Hegeman,	April 6, 1804-April 19, 1805.
Jonathan Walton,	April 19, 1805-April 11, 1806; April 8, 1825-July 12, 1839.
Cornelius Vrooman Jr.,	April 19, 1805-April 19, 1811.
John Joyce Jr.,	April 19, 1805-April 11, 1806.
James C. Duane,	April 11, 1806-April 15, 1814; March 31, 1815-April 20, 1827.
Darcy Joyce,	April 11, 1806-April 22, 1808.
Henry Corl Jr.,	April 11, 1806-April 3, 1807.
Benjamin Allen,	April 22, 1808-April 27, 1810.
Daniel Martin,	April 22, 1808-March 27, 1818.
Thomas Powell,	April 27, 1810-March 27, 1818.
John Constable,	April 19, 1811-April 3, 1812; April 15, 1814-April 7, 1820.
William Gill,	April 3, 1812-April 15, 1814.
Abraham Van Ingen,	April 23, 1813-April 27, 1821; April 20, 1827-April 4, 1834.
Thomas C. Brownell,	April 23, 1813-April 19, 1816.
Samuel Duane,	April 15, 1814-March 31, 1815.
John J. De Graff,	April 19, 1816-July 17, 1820.
Isaac Howes,	March 27, 1818-April 16, 1819.

John Brown,	March 27, 1818-April 16, 1819; April 27, 1821-April 11, 1828; April 24, 1829-April 4, 1834.
David Hearsey,	April 16, 1819-April 18, 1843.
Thomas B. Clench,	April 16, 1819-April 27, 1821.
James J. Carley,	April 7, 1820-April 20, 1827.
William B. Walton,	April 7, 1820-April 8, 1825; September 6, 1839-March 15, 1851.
Thomas Harman Jr.,	April 27, 1821-April 20, 1827.
Hugh R. Martin,	April 27, 1821-April 20, 1827.
Isaac Riggs,	April 20, 1827-April 4, 1834.
Asa Sprague,	April 20, 1827-April 20, 1838.
Edward A. Le Britton,	April 20, 1827-April 16, 1830.
Samuel W. Jones,	April 20, 1827-1849.
William McCamus,	April 16, 1830-September 20, 1864.
Thomas Palmer,	April 4, 1834-April 9, 1855.
Asa Whitney,	April 4, 1834-July 4, 1836; April 28, 1838-April 24, 1840.
Archibald Campbell,	April 4, 1834-March 15, 1844.
Abraham A. Van Voast,	August 11, 1836-April 10, 1849.
Horatio N. Walton,	April 24, 1840-November 28, 1863.
Harvey Davis,	April 18, 1843-April 10, 1860.
Theodrick R. Van Ingen,	April 9, 1844-September 4, 1849.
Samuel F. Hand,	April 10, 1849-March 25, 1856.
William N. Duane,	April 2, 1850-April 7, 1863.
John Ohlen,	April 2, 1850-March 25, 1856.
Samuel M. Van Santvoord,	April 22, 1851-March 29, 1853.
David Cady Smith,	March 29, 1853-January 3, 1900.
Abel Smith,	April 10, 1855-April 3, 1866.
James R. Craig,	March 25, 1856-April 7, 1874.

John T. Fuller,	March 25, 1856-April 19, 1870.
Samuel W. Jackson,	April 10, 1860-April 7, 1874.
Jonas H. Crane,	April 7, 1863-April 18, 1876.
Gerardus Q. Carley.	March 29, 1864-April 11, 1871.
George G. Maxon,	April 18, 1865-November 1, 1886.
William J. Van Horne,	April 3, 1866-April 15, 1879.
William Sprague,	April 19, 1870-April 18, 1876.
George Curtis,	April 11, 1871-May 27, 1884.
Thomas William McCamus,	April 7, 1874-April 7, 1885.
James E. Davis,	April 7, 1874-April 27, 1886.
John A. De Remer,	April 18, 1876-June 30, 1907.
William Howes Smith,	April 18, 1876-April 27, 1886.
John Keyes Paige,	April 15, 1879-December 4, 1915.
Charles L. Blakeslee,	April 7, 1885-May 30, 1888.
Giles Y. Van der Bogert,	April 7, 1885-November 7, 1892.
Howland S. Barney,	April 27, 1886-November 14, 1904.
T. Low Barhydt,	April 27, 1886-
John L. Swits,	April 12, 1887-April 23, 1889.
Edward D. Palmer,	April 23, 1889-
Charles S. Washburn,	April 23, 1889-April 8, 1908.
De Lancey W. Watkins,	April 4, 1893-
S. Dana Greene,	December 1, 1896-January 8, 1900.
James E. Sague,	January 3, 1900-December 2, 1902.
Gerardus Smith,	January 8, 1901-February 11, 1908.
Walter Wellman,	December 2, 1902-December 13, 1918.
James H. Callanan,	November 29, 1904-April 29, 1917.
James McNaughton,	November 1, 1907-October 8, 1915.
Frank A. Hotchkiss,	April 8, 1908-June 20, 1913.
Frank Van der Bogert,	February 11, 1908-
Robert M. Fuller,	July 9, 1913-

George E. Emmons,	October 8, 1915-
John S. Conover,	January 12, 1916-
Willis T. Hanson Jr.,	November 31, 1917-
John F. Horman,	March 25, 1919-

Treasurers.

John Brown,	April 1, 1771-date not recorded.
Charles Martin,	September 3, 1798-April 6, 1807.
David Tomlinson,	April 6, 1807-April 23, 1823.
James J. Carley,	April 23, 1823-April 8, 1826.
David Hearsey,	April 8, 1826-May 9, 1854.
Abraham A. Van Voast,	May 9, 1854-April 7, 1863.
Samuel W. Jackson,	April 7, 1863-April 23, 1889.
Charles S. Washburn,	April 23, 1889-

Clerks of the Vestry.

Matthew Lyne,	April 1, 1771-date not recorded.
William Corlett,	September 3, 1798-April 6, 1807.
David Tomlinson,	April 6, 1807-January 12, 1821.
William B. Walton,	January 12, 1821-May 3, 1821.
James J. Carley,	May 3, 1821-April 23, 1823.
Hugh R. Martin,	April 23, 1823-April 30, 1827.
Samuel W. Jones,	April 30, 1827-1849.
Thomas Palmer,	1849-May 9, 1854.
David Cady Smith,	May 9, 1854-December 5, 1904.
Gerardus Smith,	December 5, 1904-

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